A U M

Sacrifice, gifts, penance, study, observances and regulations, all this ends in destruction. There is no end for knowledge; therefore one whose self is tranquil, whose senses are subjugated, who is devoid of the idea that this or that is mine, who is devoid of egoism, is released from all sins by pure knowledge.—*Anugita.*

THEOSOPHY

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STUDIES IN ISIS UNVEILED

X.

MAGICAL PHENOMENA—MODERN AND ANCIENT.

The accompanying article is made up of textual extracts from Isis Unveiled, topically and sequentially arranged. The page references from which the statements are taken, are given at the conclusion of the article.—EDITORS.

SCIENCE is daily and rapidly moving toward the great discoveries in chemistry and physics, organology, and anthropology. Learned men ought to be free from preconceptions and prejudices of every kind; yet, although thought and opinion are now free, scientists are still the same men as of old. An Utopian dreamer is he who thinks that man ever changes with the evolution and development of new ideas. The soil may be well fertilized and made to yield with every year a greater and better variety of fruit; but, dig a little deeper than the stratum required for the crop, and the same earth will be found in the subsoil as was there before the first furrow was turned.

For many years we have watched the development and growth of that apple of discord—MODERN SPIRITUALISM. Familiar with its literature both in Europe and America, we have closely and eagerly witnessed its interminable controversies and compared its contradictory hypotheses. Many educated men and women—heterodox spiritualists, of course—have tried to fathom the Protean phenomena. The only result was that they came to the following conclusion: whatever may be the reason of these constant failures—whether such are to be laid at the door of the investigators themselves, or of the secret Force at work—it is at least proved that, in propor-

tion as the psychological manifestations increase in frequency and variety, the darkness surrounding their origin becomes more impenetrable.

Many years of wandering among "heathen" and "Christian" magicians, occultists, mesmerizers, and the *tutti quanti* of white and black art, ought to be sufficient, we think, to give us a certain right to feel competent to take a practical view of this doubted and very complicated question. We have associated with the fakirs, the holy men of India, and seen them when in intercourse with the *Pitris*. We have watched the proceedings and *modus operandi* of the howling and dancing dervishes; held friendly communications with the marabouts of European and Asiatic Turkey; and the serpent-charmers of Damascus and Benares have but few secrets that we have not had the fortune to study. Therefore, when scientists who have never had an opportunity of living among these oriental jugglers and can judge at the best but superficially, tell us that there is naught in their performances but mere tricks of prestidigitation, we cannot help feeling a profound regret for such hasty conclusions. That such pretentious claims should be made to a thorough analysis of the powers of nature, and at the same time such unpardonable neglect displayed of questions of purely physiological and psychological character, and astounding phenomena rejected without either examination or appeal, is an exhibition of inconsistency, strongly savoring of timidity, if not of moral obliquity.

Learned investigators, all very skeptical as to spirits in general and "departed human spirits" in particular, during the last twenty years have taxed their brains to invent new names for an old thing. Thus, with Mr. Crookes and Sergeant Cox, it is the "psychic force." Professor Thury of Geneva calls it the "psychode" or *ectenic* force; Professor Balfour Stewart, the "electro-biological power;" Faraday, the "great master of experimental philosophy in physics," but apparently a novice in psychology, superciliously termed it an "unconscious muscular action," an "unconscious cerebration," and what not? Sir William Hamilton, a "latent thought," Dr. Carpenter, "the ideo-motor principle," etc., etc. So many scientists—so many names.

The psychic and ectenic forces, the "ideo-motor" and "electro-biological powers;" "latent thought" and even "unconscious cerebration" theories can be condensed in two words: the kabalistic ASTRAL LIGHT. The disputants are battling about mere words. Call the phenomena force, energy, electricity or magnetism, will, or spirit-power, it will ever be the partial manifestation of the *soul*, whether disembodied or imprisoned for a while in its body—of a portion of that intelligent, omnipotent, and individual WILL, pervading all nature, and known, through the insufficiency of human language to correctly express psychological images, as—GOD.

There are two kinds of seership—that of the soul and that of the spirit. The seership of the ancient Pythoness, or of the modern mesmerized subject, vary but in the artificial modes adopted to in-

duce the state of clairvoyance. But, as the visions of both depend upon the greater or less acuteness of the senses of the astral body, they differ very widely from the perfect, omniscient spiritual state; for, at best, the subject can get but glimpses of truth, through the veil which physical nature interposes. The astral principle, or mind, is the sentient soul, inseparable from our physical brain, which it holds in subjection, and is in its turn equally trammeled by it. This is the *ego,* the intellectual life-principle of man, his conscious entity. While it is yet *within* the material body, the clearness and correctness of its spiritual visions depend on its more or less intimate relation with its higher Principle. When this relation is such as to allow the most ethereal portions of the soul-essence to act independently of its grosser particles and of the brain, it can unerringly comprehend what it sees; then only is it the pure, rational, *super*sentient soul. That state is known in India as the *Samaddi;* it is the highest condition of spirituality known to man on earth. The Hindu terms *Pranayama, Pratyahara,* and *Dharana,* all relate to different psychological states, and show how much more the Sanskrit is adapted to the clear elucidation of the phenomena that are encountered by those who study this branch of psychological science, than the tongues of modern peoples, whose experiences have not yet necessitated the invention of such descriptive terms.

When the body is in the state of *Dharana*—a total catalepsy of the physical frame, the soul of the clairvoyant may liberate itself, and perceive things subjectively. And yet, as the sentient principle of the brain is alive and active, these pictures of the past, present, and future will be tinctured with the terrestrial perceptions of the objective world; the physical *memory* and *fancy* will be in the way of clear vision. But the seer-adept knows how to suspend the mechanical action of the brain. His visions will be as clear as truth itself, uncolored and undistorted, whereas, the clairvoyant, unable to control the vibrations of the astral waves, will perceive but more or less broken images through the medium of the brain. The seer can never take flickering shadows for realities, for his memory being as completely subjected to his will as the rest of the body, he receives impressions directly from his spirit. Between his subjective and his objective selves there are no obstructive mediums. This is the real spiritual seership, in which, according to an expression of Plato, the soul is raised above all inferior good, when we reach "that which is supreme, which is *simple, pure and unchangeable, without form, color, or human qualities:* the God—*our Nous.*"

This is the state which such seers as Plotinus and Apollonius termed "Union to the Deity;" which the ancient *yogins* called *Isvara,* and the modern call "Samaddi;" but this state is as far above modern clairvoyance as the stars above glow-worms.

In those visions there is as little to be attributed to hallucination as in the glimpses which the scientist, by the help of his optical instrument, gets into the microscopic world. A man cannot perceive, touch, and converse with pure spirit through any of his bodily

senses. Only spirit alone can talk to and see spirit; and even our astral soul, the *Doppelganger,* is too gross, too much tainted yet with earthly matter to trust entirely to its perceptions and insinuations.

How dangerous may often become *untrained* mediumship, and how thoroughly it was understood and provided against by the ancient sages, is perfectly exemplified in the case of Socrates. The old Grecian philosopher was a "medium"; hence, he had never been initiated into the Mysteries; for such was the rigorous law. But he had his "familiar spirit" as they call it, his *daimonium;* and this invisible counsellor became the cause of his death. It is generally believed that if he was not initiated into the Mysteries it was because he himself neglected to become so. But the *Secret Records* teach us that it was because he could not be admitted to participate in the sacred rites, and precisely, as we state, on account of his mediumship. There was a law against the admission not only of such as were convicted of deliberate *witchcraft,* but even of those who were known to have "a familiar spirit." The law was just and logical, because a genuine medium is more or less irresponsible; and the eccentricities of Socrates are thus accounted for in some degree. A medium must be *passive;* and if a firm believer in his "spirit-guide" he will allow himself to be ruled by the latter, not by the rules of the sanctuary. A *medium* of olden times, like the modern "medium" was subject to be *entranced* at the will and pleasure of the "power" which *controlled* him; therefore he could not well have been entrusted with the awful secrets of the final initiation, "never to be revealed under the penalty of death." The old sage, in unguarded moments of "spiritual inspiration," revealed that which he had never learned; and was therefore put to death as an atheist.

How then, with such an instance as that of Socrates, in relation to the visions and spiritual wonders at the epoptai, of the Inner Temple, can any one assert that these seers, theurgists, and thaumaturgists were all "spirit-mediums?"

Neither Pythagoras, Plato, nor any of the later more important Neo-platonists, nor Apollonius of Tyana, were ever mediums; for in such case they would not have been admitted to the Mysteries at all. Apart from natural "mediumship" there has existed, from the beginning of time, a mysterious science, discussed by many, but known only to a few.

The use of it is a longing toward our only true and real home—the after-life, and a desire to cling more closely to our parent spirit; abuse of it is sorcery, witchcraft, *black* magic. Between the two is placed natural "mediumship;" a soul clothed with imperfect matter, a ready agent for either the one or the other, and utterly dependent on its surroundings of life, constitutional heredity—physical as well as mental—and on the nature of the "spirits" it attracts around itself. A blessing or a curse, as fate will have it, unless the medium is purified of earthly dross.

The reason why in every age so little has been generally known of the mysteries of initiation, is twofold. The first has already been explained by more than one author, and lies in the terrible penalty following the least indiscretion. The second, is the superhuman difficulties and even dangers which the daring candidate of old had to encounter, and either conquer, or die in the attempt, when, what is still worse, he did not lose his reason. There was no real danger to him whose mind had become thoroughly spiritualized, and so prepared for every terrific sight. He who fully recognized the power of his immortal spirit, and never doubted for one moment its omnipotent protection, had naught to fear. But woe to the candidate in whom the slightest physical fear—sickly child of matter—made him lose sight and faith in his own invulnerability. He who was not wholly confident of his moral fitness to accept the burden of these tremendous secrets was doomed.

The philosophers, and especially those who were initiated into the Mysteries, held that the astral soul is the impalpable duplicate of the gross external form which we call body. It is the *perisprit* of the Kardecists and the *spirit-form* of the spiritualists. Above this internal duplicate, and illuminating it as the warm ray of the sun illuminates the earth, fructifying the germ and calling out to spiritual vivification the latent qualities dormant in it, hovers the divine spirit. The astral *perisprit* is contained and confined within the physical body as ether in a bottle, or magnetism in magnetized iron. It is a centre and engine of force, fed from the universal supply of force, and moved by the same general laws which pervade all nature and produce all cosmical phenomena. Its inherent activity causes the incessant physical operations of the animal organism and ultimately results in the destruction of the latter by over-use and its own escape. It is the prisoner, not the voluntary tenant, of the body. It has an attraction so powerful to the external universal force, that after wearing out its casing it finally escapes to it. The stronger, grosser, more material its encasing body, the longer is the term of its imprisonment. Some persons are born with organizations so exceptional, that the door which shuts other people in from communication with the world of the astral light, can be easily unbarred and opened, and their souls can look into, or even pass into that world, and return again. Those who do this consciously, and at will, are termed magicians, hierophants, seers, adepts; those who are made to do it, either through the fluid of the mesmerizer or of "spirits," are "mediums."

Prophecies are delivered in two ways—consciously, by magicians who are able to look into the astral light; and unconsciously, by those who act under what is called inspiration. To the latter class belonged and belong the Biblical prophets and the modern trance-speakers.

There are two kinds of magnetization; the first is purely *animal*, the other transcendent, and depending on the will and knowledge of

the mesmerizer, as well as on the degree of spirituality of the subject, and his capacity to receive the impressions of the astral light. But now it is next to ascertain that clairvoyance depends a great deal more on the former than on the latter. To the power of an adept, the most *positive* subject will have to submit. If his sight is ably directed by the mesmerizer, magician, or spirit, the light must yield up its most secret records to our scrutiny; for, if it is a book which is ever closed to those "who see and do not perceive," on the other hand it is ever opened for one who *wills* to see it opened. It keeps an unmutilated record of all that was, that is, or ever will be. The minutest acts of our lives are imprinted on it, and even our thoughts rest photographed on its eternal tablets. It is the book which we see opened by the angel in the *Revelation,* "which is the Book of life, and out of which the dead are judged according to their works." It is, in short, the MEMORY OF GOD!

It is on the indestructible tablets of the astral light that is stamped the impression of every thought we think, and every act we perform; and that future events—effects of long-forgotten causes—are already delineated as a vivid picture for the eye of the seer and the prophet to follow. Memory—the despair of the materialist, the enigma of the psychologist, the sphinx of science—is to the student of old philosophies merely a name to express that power which man unconsciously exerts, and shares with many of the inferior animals—to look with inner sight into the astral light, and there behold the images of past sensations and incidents. Instead of searching the cerebral ganglia for "micrographs of the living and the dead, of scenes that we have visited, of incidents in which we have borne a part," they went to the vast repository where the records of every man's life as well as every pulsation of the visible cosmos are stored up for all Eternity!

That flash of memory which is traditionally supposed to show a drowning man every long-forgotten scene of his mortal life—as the landscape is revealed to the traveller by intermittent flashes of lightning—is simply the sudden glimpse which the struggling soul gets into the silent galleries where his history is depicted in imperishable colors.

Dreams, forebodings, prescience, prognostications and presentiments are impressions left by our astral spirit on our brain, which receives them more or less distinctly, according to the proportion of blood with which it is supplied during the hours of sleep. The more the body is exhausted, the freer is the spiritual man, and the more vivid the impressions of our soul's memory.

No man, however gross and material he may be, can avoid leading a double existence; one in the visible universe, the other in the invisible. The life-principle which animates his physical frame is chiefly in the astral body; and while the more animal portions of him rest, the more spiritual ones know neither limits nor obstacles. If we study Plato and the philosophers of old, we may readily per-

ceive that while the "*irrational* soul," by which Plato meant our astral body, or the more ethereal representation of ourselves, can have at best only a more or less prolonged continuity of existence beyond the grave; the divine spirit—wrongly termed *soul,* by the Church—is immortal by its very essence.

If the life-principle is something apart from the astral spirit and in no way connected with it, why is it that the intensity of the clairvoyant powers depends so much on the bodily prostration of the subject? The deeper the trance, the less signs of life the body shows, the clearer become the spiritual perceptions, and the more powerful are the soul's visions. The soul, disburdened of the bodily senses, shows activity of power in a far greater degree of intensity than it can in a strong, healthy body.

But though during its brief sojourn on earth our soul may be assimilated to a light hidden under a bushel, it still shines more or less bright and attracts to itself the influences of kindred spirits; and when a thought of good or evil import is begotten in our brain, it draws to it *impulses* of like nature as irresistibly as the magnet attracts iron filings. This attraction is also proportionate to the intensity with which the thought-impulse makes itself felt in the ether; and so it will be understood how one man may impress himself upon his own epoch so forcibly, that the influence may be carried—through the ever-interchanging currents of energy between the two worlds, the visible and the invisible—from one succeeding age to another, until it affects a large portion of mankind.

The medium is but an ordinary person who is magnetized by influx from the astral light. The intensity and permanency of mediumistic power is in proportion to the saturation of the medium with the magnetic or astral force. This condition of saturation may be congenital, or brought about in any one of these ways:—by the mesmeric process; by spirit-agency; or by self-will. As to the process of self-saturation, the ecstatic so enormously reinforces his will-power, as to draw into himself, as into a vortex, the potencies resident in the astral light to supplement his own natural store.

It is in the denial of the boundless and endless Entity, possessor of that invisible Will which we for lack of a better term, call God, that lies the powerlessness of every materialistic science to explain the occult phenomena. It is in the rejection *a priori* of everything which might force them to cross the boundary of exact science and step into the domain of psychological, or, if we prefer, metaphysical physiology, that we find the secret cause of their discomfiture by the manifestations, and their absurd theories to account for them. It is easier by far to deny the reality of such manifestations from a secure distance, than find for them a proper place among the classes of natural phenomena accepted by exact science. And how can they, since all such phenomena pertain to psychology, and the latter, with its occult and mysterious powers, is a *terra incognita* for modern science.

The highest visions, the most *truthful,* are produced, not through *natural* ecstatics or "mediums," as it is sometimes erroneously asserted, but through a regular discipline of gradual initiations and development of psychical powers.

The AUM contains the evocation of the Vedic triad. It is the trinity of man himself, on his way to become immortal through the solemn union of his inner triune SELF—the exterior, gross body, the husk not even being taken into consideration in this human trinity. Ceres-Demeter and her earthly wanderings in search of her daughter are the euhemerized descriptions of one of the most metaphysico-psychological subjects ever treated of by human mind. It is a mask for the transcendent narrative of the initiated seers; the celestial vision of the freed soul of the initiate of the last hour describing the process by which the soul that has not yet been incarnated descends for the first time into matter. The Lesser Mysteries signify *occultly* the condition of the unpurified soul invested with an earthly body, and enveloped in a material and physical nature. The body is the sepulchre, the prison of the soul. The astral soul is placed between matter (body) and the highest intellect (its immortal spirit or *nous*). Which of these two will conquer? The result of the battle of life lies between the triad. It is a question of a few years of physical enjoyment on earth and—if it has begotten abuse—of the dissolution of the earthly body being followed by death of the astral body, which is thus prevented from being united with the highest spirit of the triad, which alone confers on us individual immortality; or, on the other hand, of becoming immortal mystae; initiated before death of the body into the divine truths of the after-life. Demi-gods below, and GODS above.

"In ancient India, the mystery of the triad, known but to the initiated, could not, under the penalty of death, be revealed to the vulgar," says Vrihaspati.

Neither could it in the ancient Grecian and Samothracian Mysteries. *Nor can it be now.* It is in the hands of the adepts, and must remain a mystery to the world so long as the materialistic savant regards it as an undemonstrated fallacy, an insane hallucination, and the dogmatic theologian, a snare of the Evil One.

Subjective communication with the human, god-like spirits of those who have preceded us to the silent land of bliss, is in India divided into three categories. Under the spiritual training of a guru the neophyte begins to *feel* them. Were he not under the immediate guidance of an adept, he would be controlled by the invisibles, and utterly at their mercy, for among these subjective influences he is unable to discern the good from the bad. Happy the sensitive who is sure of the purity of his spiritual atmosphere! But the guru's influence is there; it is the most powerful shield against the intrusion of the *bhutna** into the atmosphere of the neophyte.

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* *Bhutna*, a variant spelling of *Bhuts, i.e.* "spooks," elementaries, vampires, the *larvae* or *reliquae* of degraded human beings, the still living but disembodied consciousness of suicides, etc.

By those who have followed us thus far, it will naturally be asked, to what practical issue this book tends; much has been said about magic and its potentiality, much of the immense antiquity of its practice. Do we wish to affirm that the occult sciences ought to be studied and practiced throughout the world? Would we replace modern spiritualism with the ancient magic? Neither; the substitution could not be made, nor the study universally prosecuted, without incurring the risk of enormous public dangers. A sorcerer is a public enemy, and mesmerism* may most readily be turned into the worst of sorceries.

We would have neither scientists, theologians, nor spiritualists turn practical magicians, but all to realize that there was true science, profound religion, and genuine phenomena before this modern era. We would that all who have a voice in the education of the masses should first know and then *teach* that the safest guides to human happiness and enlightenment are those writings which have descended to us from the remotest antiquity; and that nobler spiritual aspirations and a higher average morality prevail in the countries where the people take their precepts as the rule of their lives. We would have all to realize that magical, *i. e.,* spiritual powers exist in every man, and those few to practice them who feel called to teach, and are ready to pay the price of discipline and self-conquest which their development exacts.

Besides, there are many good reasons why the study of magic, except in its broad philosophy, is nearly impracticable in Europe and America. Magic being what it is, the most difficult of all sciences to learn experimentally—its acquisition is practically beyond the reach of the majority of white-skinned people; and that, whether their effort is made at home or in the East. Probably not more than one man in a million of European blood is fitted—either physically, morally, or psychologically,—to become a practical magician, and not one in ten millions would be found endowed with all these three qualifications as required for the work. To become a neophyte, one must be ready to devote himself heart and soul to the study of mystic sciences. Magic—most imperative of mistresses—brooks no rival. Unlike other sciences, a theoretical knowledge of formulae without mental capacities or soul powers, is utterly useless in magic. The spirit must hold in complete subjection the combativeness of what is loosely termed educated reason, until facts have vanquished cold human sophistry.

NOTE. The volume and page references to Isis Unveiled, from which the foregoing article is compiled, are, in the order of the excerpts, as follows: i, 40, 43, 55, 58; ii, 590, 591, 117, 118, 119; i, 197-8, 200-1, 178, 179, 181, 499, 500, 61, 45, 46; ii, 114, 111, 112, 114, 115, 634, 635, 636.

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* Students should be on their guard to attach to words as far as possible the meaning *poured into them by H.P.B.* Isis Unveiled was published in 1877 at which time no vocabulary of occultism or occult terms existed in English, and H.P.B., taking the vocabulary as well as the mind of the race as she found it, had to mould it to the meanings she had to convey. [EDITORS THEOSOPHY.]

SOLIDARITY IN THE RANKS

WHAT is a Brotherhood?

The early Christian communities are often spoken of as brotherhoods but a reading of the various Acts of the Apostles and of the several Epistles in the New Testament shows with painful clearness that there was much envy and jealousy among the apostles themselves even, and that in the congregations there were active and uproarious and unashamed all the vices of the people of the times.

The various orders of chivalry and the monkish communities of the so-called middle, or to speak more truly, dark ages of Europe testify eloquently how strong was the aspiration and how feeble the realization of brotherhood.

In our own times the numerous mutual, cooperative, fraternal and secret societies, not to mention the many religious bodies, political organizations and democratic nations, are all to some extent, however imperfectly, applications or attempts to embody in practice the principle or theory of brotherhood.

No one has any difficulty in comprehending what ideal is sought to be expressed in the word brotherhood, nor can any one be found who will deny the beauty and splendor of the conception, nor the benefit that would flow to all humanity from its embodiment or practical realization in all the many ramifications of human activity—physical, commercial, political, economic, social, educational and religious or moral.

Nor, alas, has any one any difficulty in comprehending how sadly and lamentably all the pretentious and high-sounding names and professions to which we give our adhesion or toleration fall short of the realization of their ideals, their proclamations and their claims, when viewed in relation to their professed aims and purposes. All these associations have been and are simply masks—nay, even *shams*. They have all proved to be *dead failures* on all those points which ranked foremost among the objects of their original establishment.

This is not to complain of these failures, nor to decline to admit that all of them have achieved some, and many of them have accomplished great, one may almost say stupendous, results on the exoteric and utilitarian plane. But why have they all failed so miserably in realizing a resultant as high as the inspiring aim? It is the *cause* of this failure that is to be enquired into, if any good is to come out of these failures of the past. And with that end in view, let us take the most conspicuous of these failures, whether from the standpoint of its professed aims, its external great results accomplished, or its abject and utter collapse so far as living up to its professions are concerned. We mean the Theosophical Society.

This Society was founded in 1875 with the avowed object of forming a *nucleus* of a Universal Brotherhood, without *any* distinctions of race, creed, color or caste, *i. e.*, the social distinctions made in the world. Every person who ever joined the Theosophical Society had first voluntarily to give his assent and adhesion to that declared object. The Society had two corollary objects; the study of ancient and modern religions and philosophies, and the study of the unexplained powers in nature and in man. Clearly, these two subsidiary objects were to buttress and make possible the first—the *nucleus* of a Universal Brotherhood. By a study of ancient and modern religions and philosophies the racial and creedal barriers of the Fellows would dissolve and disappear in the bright light of the knowledge that all the great systems presented to all men in all times the same universal concepts of nature and of man, the same foundational ideas of our source and our duties. No racial or sectarian bigotry, intolerance or exclusiveness could survive that open-minded investigation, because ignorance and prejudice, the cornerstone of all sense of exclusiveness and superiority, would disappear with knowledge, as darkness disappears with light.

By a study of the unexplored powers in nature and in man, the Fellows would come to learn that they are not poor miserable sinners because they are inherently imperfect, and that nature is not blind, purposeless and cruel. By this study the members would perceive that the sins and sorrows of humanity are due to ignorance of our own nature and powers and their consequent misuse and abuse and the knowledge so gained would enable them to reform their own lives. By this study also the Fellows would come to see that all nature is sentient and that every creature in it is acting either in wisdom or ignorance and so affecting all the rest for good or ill, and thus that nature is but a name for the combination and interaction of all the vast totality of beings involved and bound up together. The understanding so gained would infallibly remove all pride or prejudice of color or of caste by replacing them with the feeling of our common origin and destiny, and the sense of the responsibility of each for the common welfare and progress.

All this achieved, the Fellows would be prepared and ready to accept in full and without reserve all three objects of the Society and thus the *Second* Section would be born into the world. For the original Society was in three Sections, corresponding to the three objects and each Section was in three degrees, corresponding to the progressive earnestness and intensity of effort of the Fellows as their education proceeded.

And to enable that education to proceed with the least loss of energy or time for the individual Fellows, Madame Blavatsky wrote, first, *Isis Unveiled* in 1877, then eleven years later *The Secret Doctrine*. All her other writings were like the discussions

and comments by a teacher to his pupils upon the text books they are studying, to correct misunderstandings, to iron out difficulties, to guide, readjust and encourage the students according to their varying needs.

Of the myriads who took some interest in or gave some attention to the Society, its objects and facilities, perhaps one in a hundred actually became a Fellow, that is, entered the first degree of the First Section.

Of the many thousands who "joined" the Society, perhaps one in a hundred so far studied and worked as to desire to enter and give his pledge in the lowest degree of the Second Section, the Esoteric Section or Eastern School of Theosophy. And of these latter, Madame Blavatsky wrote in 1886, eleven years after the founding of the Society, that *one only* had achieved a "full success," that is qualified himself for entrance into the second degree of the Second Section, and thus passed successively in the steps of his education from mere enquirer to *accepted Chela* of the Masters of Wisdom. *All* might have succeeded. The path was and is the same. The means were and are open to all alike, without distinction of race, creed, caste or color. Only the *inner*, not *inherent* obstacles prevented. Those inner obstacles lie in the ignorance and prejudice of the students, not in their essential nature or the means afforded. Only effort and education could remove the barrier and there is no royal road to knowledge today any more than there was in the time of Dionysius. No Teacher or Master, however high or however holy, can do the thinking, or perform the actions, of any other being.

The Theosophical Society failed and died because its Fellows would not *study*, would not *practice* what they preached and professed.

Today there are its children and descendants and heirs, the numerous Theosophical, Occult and new thought societies, associations and "brotherhoods." Whatever success any or all of them may achieve in rank, numbers, reputation or utilitarian direction they all are or will become mere masks, shams, dead failures in any real or true sense if they do not by study, effort and practice, in the lives of the members themselves, conform to and embody the three objects of H.P. B. and of Those who sent Her and her Message into the world.

Therefore, let us all be assured that names, claims and professions do not count in the slightest with the Masters of H. P. B. They can give but little assistance to any body of students not thoroughly united in purpose and feeling, and which breaks its first fundamental rule—universal brotherly love, without distinction of race, creed, color or caste, *i. e.*, the social distinctions made in the world; nor to any Society, many members of which pass their lives in judging, condemning, and often reviling other members in a most untheosophical, not to say disgraceful manner. That was the cause of the ruin and betrayal of the old T. S. and the old E. S.

Knowledge cannot be acquired in that way. Help cannot be had in that way. And the help of Masters is ever more and more needed by the students as their evolution progresses.

Solidarity in the ranks alone can give them the right to ask, or the Masters the right to give, the help that is needed. Until that solidarity is achieved, the Great Lodge of Masters alone remains as the one real Universal Brotherhood as Their Teaching and example alone make possible a *nucleus* among men.

THE IDEA OF LAW

THE whole of mathematics proceeds from certain axioms, definitions and postulates. Arithmetic, algebra, geometry, and so on, are but extensions and applications of these fundamentals to the various bodies in space. The word "proof," meaning evidence and inference, is not applicable to these fundamental concepts: they are either seen or not seen; they are either "self-evident" or they are not, and self-evident means that the principle is *directly* perceived without intermediary processes.

Testimony, evidence, inference, arguments, reasons and deductions relate always to secondary things, to applications and extensions of universal principles to the bodies they govern and under which those bodies exist; they are *indirect* perceptions, not *direct*, and therefore have nothing to do with fundamental ideas. That which can be "proved" is always secondary. It always depends upon something else which is and can only be axiomatic.

Mathematics is said to be the only *exact* science known to man. We know this to be true because of the universality and unvaryingness with which mathematics "works" when applied to the bodies in space. There are branches to mathematics, but there are no parties, no sects, no creeds, no quarrels and disputes; students of mathematics do not "believe" this or "disbelieve" that; they neither "affirm" nor "deny." Either they know or they do not. There is no dogmatism in mathematics, no proselyting, no shifting from one "faith" to another.

Every man knows something of mathematics, be it much or little. He has some perception of its principles, and has learned something of its applications. There is nothing but himself to prevent the indefinite extension of his knowledge. But it requires study, thought and application—in other words, *effort*. As its field of application is boundless, men are constantly exploring it further and discovering new principles and applications. But whether our knowledge is great or small, there is no royal road in mathematics; whatever any man may know of the subject, or may add to his present knowledge, it is all gained only by study, thought and application. There are no "successors" to the wise; no one can acquire

his knowledge by gift on the one side or devise on the other. There are only teachers and pupils, and every pupil may be a teacher to those less learned than himself, just as every teacher is a pupil in the illimitable field of possible experience, observation and application.

When disappointment, obstacles, delays and difficulties are met in the study of mathematics, or in its application, a man does not blame mathematics; he recognizes that it is some failure or omission on his part to perceive principles, to make correct applications, to carry out the successive steps or processes necessary to the solution of the problem. He has simply failed through some omission or commission to get the "answer." How does he know the "answer" when he gets it? Because it will work both ways. It "proves out," that is, there are no missing links, no contradictions, but an unbroken sequence from problem, factors, processes, to conclusion. If any of the factors are missing, over-looked, wrongly related by him, or if he errs in any of the processes, then he does not get the answer, and has to keep on trying, or give it up as a problem and call it an "enigma."

No other subject in the range of man's experience can truly be called an *exact* science. Our so-called "exact" modern sciences are all experimental in fact, as any scientific student himself will tell you. Our so-called philosophies are not exact, they are merely deductive, inductive, speculative, as any of the "philosophers" himself will tell us. Our so-called religions are not exact; they are merely systems of faith, of authority, of revelation, of inspiration, whatnot, depending upon testimony, evidence, opinion and belief, as any honest follower or exponent of any of them will admit without hesitation when taxed directly with the question.

All these sciences, philosophies and religions will work so far and in some directions, but they are all filled with confusions, contradictions, unsolved problems and enigmas. They all offer many facts and much information, as well as much more that is merely imaginary, speculative and hear-say, but they do not afford *knowledge* in any real sense. They do not verify themselves upon study and application, except to an exceedingly limited degree. They do not explain, they do not "work out," they do not "prove up."

There are missing principles, missing factors, missing processes, in chemistry, in physiology, in psychology, in biology; everywhere and in everything we experience there are "missing links" that we try to fill up out of our imagination, our reason or our faith. It cannot well be that there is no *mathematics of existence and experience*, for, little as we know, yet every man knows enough to know that there is some order pervading the universe, some sequence of things and events, has some perception of Law, and daily makes some applications himself of that knowledge. Daily we witness some small advance, some addition to our knowledge, some lessening of what before seemed the operation of chance, of accident, of miracle. Daily we are all revising our "opinions," our

"beliefs," our "hypotheses," our science, our philosophy, our religion, as our advancing knowledge compels such adjustments.

What if we were boldly to look our natures and all nature in the face; would we not at once perceive that there *is* indeed and in truth a mathematics of existence? What if we were *willingly* to set to work to find and study and apply that mathematics to nature and to ourselves, instead of proceeding as we now do, grudgingly and moving only as we are *compelled* by the disappointments, the obstacles, the delays and difficulties of life to learn new lessons and throw away old preconceptions and false ideas?

In a former article we discussed the fundamental axiom of the Wisdom-Religion*—the omnipresent Hidden SELF, or God. To-day we propose to try to look a little in the direction of the second of the Great Ideas recorded by H. P. Blavatsky,—the second Fundamental Proposition of the *Secret Doctrine.*

The first proposition relates to the Source of all manifestation. The second proposition relates to the process by which all manifestation arises. Whether we call it *Karma*, *ex*-istence, "creation," evolution, emanation, transformation, or by any other name is not essential. It is merely of greater or less importance, depending on the degree to which preconceptions and misunderstandings of nature and ourselves fill our minds. Since that is actually the case with all of us, and to a far greater extent than we realize, we have attached fixed meanings and definitions to words which express our errors of idea, and not the facts. For that reason H. P. Blavatsky employed the word *Karma*, a Sanskrit term embracing the mode, rule, process and facts of any and all manifestation, and therefore covering all beings, things, actions and phenomena. There is neither word, term or phraseology in English to convey more than a part of what is meant by *Karma*, because words and sentences are expressive of ideas, and until the writings of H. P. Blavatsky these Great Ideas were unknown in their purity to Western minds. The word *Law* comes nearest to rendering an approximation of *Karma*, as the word *God*, or *Deity*, comes nearest to approximating what is meant by *Sat*, or the *Hidden Self* of the first fundamental proposition.

Sat, or the *Hidden Self* is *implicit* in all Karma. Or, putting it as best we may in English phraseology, God is omnipresent, the *Spirit* or Law in all manifestation, eternal, immutable, boundless and unconditioned. IT is not active, it is action itself, just as we might say water is not wet, it is wetness itself. IT is the Principle within which, not outside of which, all manifestation arises. IT is implicit in all manifestation, as all manifestation is *explicit* in IT. What is to be grasped is the *idea*, not words. Once the Idea is perceived, we need not be regardful of words. Until then those words are best which best assist in approaching the idea.

Karma, then, is always included in the idea of Sat. It may be implicit or expressed; that is, SAT always *is*, while Karma may re-

* "The Idea of God." Published in THEOSOPHY for April, 1918.

late to what is past, present, or to come. And Sat is always and necessarily *implicit* in Karma. It is this ever *implicit* presence of Sat in Karma that the Western mind, all unused, as it is, to these great ideas, and all over-burdened, as it is, with false training and falser logic, must grasp, if it is to perceive the presence and potency of the first axiom in the first definition, the first fundamental in the second, the presence and power of God in Nature and ourselves, the Un-manifested in the midst of the manifested. If students were to endeavor to unite their highest conceptions of Spirit or Consciousness, and Law, into one single idea, they would then be very near to the perception of what is meant, active and implicit, by Karma. We speak of God *and* Law; we speak of the First *and* the Second Fundamental; we speak of cause *and* effect. Karma means God-Law, First-Second, Cause-Effect, because the latter has no existence outside of or apart from the former. Just as Space always *is*, whether there be universes or none, and just as Space is boundless, unconditioned and undisturbed by anything that goes on in it, neither to be conceived of by itself, nor excluded from anything or anywhere, so Sat always *is*, and all Karma inheres in IT, and IT is present in all Karma. God always *is* and all things "live and move and have their being in Him." Living, moving, and having being, is Karma, and the Law of that living, moving, and being is Karma. *Fuse* all that is conveyed and implied in the preceding sentence in one illumination—and you have grasped the idea of Karma.

Now, with the first great axiom, and the first great definition clearly in mind, let us turn our eyes outward upon great Nature before us and see if this definition is true to the facts, or merely the formulation of our own preconceptions, prejudices and false ideas. Do we not see the Universe *in toto* as an eternal boundless plane, periodically the playground of numberless universes incessantly manifesting and disappearing, their appearance and disappearance like a regular tidal ebb of flux and reflux? Do we not see the universality of that law of periodicity which governs all life, all forces, all matter, the everlasting alternation of Day and Night, Life and Death, sleeping and Waking, so perfectly universal and without exception, that it is easy to comprehend that in it we see the absolutely fundamental law of the Universe? Religions rise and fall, philosophies come and go, civilizations have their birth, youth, manhood, death, but the great wheel of Karma rolls on forevermore. "That which is, hath been, and that which hath been, shall be again." Forever the Motionless SAT, forever the moving Wheel of Karma, the Great Breath of the Great Being coming and going—and coming again.

We have had the direct perception of the Eternal Unmanifested. We have ITS definition in Eternal Manifestation. We see that the two are ONE, even as the Whole and the part are one. We are ready for the next lesson, the consideration of the third of the Great Ideas recorded by H. P. Blavatsky.

QUESTIONS AND ANSWERS

At the meetings of The United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER I.

(*Concluded*)

Q. Why does it say (page 5), "The precise condition of Their success is that they should never be supervised or obstructed"?

A. The words are Their own statement, and if we believe in Their knowledge, have to be accepted as true. We can however see that the prevailing passions and desires of men would resent and obstruct any known attempt that would militate against the pursuit of their desires. But if, step by step, little by little, better ideas are instilled, then self-induced and self-devised efforts along these higher lines will be perceived and acted upon. No doubt there are many other means used, but whatever these may be, they are of the nature which stimulates the higher ideality of man through his inner being.

Q. "The major and minor yugas must be accomplished . . . and we, borne along the mighty tide, can only modify and direct some of the minor currents". What is meant by this statement?

A. While the Masters *are* Law, in that They express it fully and universally, They have arrived at that perfection of universal perception and power of action through Evolution from stage to stage of being. This perfection was obtained through an exact fulfilment of the inherent spiritual Law common to all beings. Each being expands in accordance with his comprehension and use of the inherent power of action; he acts and receives the results of his action, during which process he arrives at a perception of being, or That which acts and is acted upon. His perceptions expand in ever-widening circles as does also a recognition of his responsibility for his actions. In this way each being must develop—from within, outward. The Masters, who express and fulfil the Law, would not if They could, interfere with that growth which can only come from accumulated and varied experiences on the part of individuals; but They can by reason of Their knowledge of when, where, and how to act, enable mankind to avert disasters, if it will serve the better

progress of all, and the condition permits. Also, having knowledge and control of the invisible forces of nature, They may use these to obstruct a wrong course on the part of any people, or assist progress in the right direction. The "Voice of the Silence" says, "Teach to eschew all causes; the ripple of effect, as the great tidal wave, thou shalt let run its course."

Q. That explains why Masters, though so powerful, do not interfere to prevent the present crisis?

A. Granting Their great power and knowledge, and taking into consideration the fact that knowledge only comes through observation and experience, we can see the reasonableness of the statement. Individuals and the collections of individuals called nations, must learn through pain and suffering, because joy and pleasure arouse the desire to maintain the conditions that bring these; neither knowledge, power, nor the strong qualities are gained in ease, comfort or temporary happiness. So, when the cycle of time has arrived for a settlement of Karma between races, the adjustment must be accomplished and the lessons learned, on the part of all the races involved, so that Humanity may go forward.

Q. Since reincarnation applies to all planets, should not the term be re-embodiment? *It speaks of Venus as being the habitation of still more progressed entities, once as low as ourselves, but now raised to a pitch of glory incomprehensible to* our *intellect. Does Venus affect us?*

A. The term reincarnation refers to us as inhabiting bodies of flesh; re-embodiment would perhaps be a better general term, but there must be on other planets that which corresponds to our bodies. Venus, as a planet, is very much farther ahead in development than our earth, and its inhabitants are also, as stated; but however far ahead or behind this earth other planets may be, all are related to each other and necessarily affect each other in some degree, all of them being parts of the one great evolutionary stream.

Q. How long will we have to incarnate on this earth?

A. Until we have done our whole duty towards all beings concerned in our evolutionary stream, and fully understand our own natures. Why should we want to escape from all that makes up our perceptions of life? It is our karmic duty to raise the whole mass up to a higher degree, a new world in fact, in which we will share.

Q. Will a man who has gained a high perception of truth in this life, and who does good, be ignorant again?

A. The Gita says, "Never to an evil place goeth the man who doeth good". What we will bring with us into our next life will be the tendencies that we have acquired in this one, be they good or bad. Each life affords an opportunity to correct evil tendencies and establish good ones.

Q. Does our progress upward involve the progress of matter?

A. What we call matter is the embodiment of many kinds of "lives"; we use it continually in our bodies through the food we take. We impress those lives with our feelings during the time these

lives form parts of our bodies; when they return to their own kingdoms they carry the impulse we have given them whether good or bad; when they again are drawn into other forms, they still carry our impress. No small part of our physical karma lies in this direction.

Q. Would you consider a man, evidently materialistic, but who works for the good of mankind, a Master?

A. A materialist, no matter what good he might try to do for the physical welfare of his fellow men could not be thought of as a Master. Though ignorant of the true nature of all mankind, his desire and effort to alleviate suffering would remain with him, the good karma of which would bring him into contact with those who in the world of men had some knowledge of the true; from this point onward he might strive in the right direction with greater knowledge. A Master of Wisdom is one far beyond the ordinary human conception.

Q. The chapter speaks of Masters and Adepts; is there a difference?

A. There is a great difference: an adept is one on the way to Mastership; there are many degrees of Adeptship. Masters are, in consequence of evolution and great effort continued through many lives, now at the point physically, mentally and spiritually where Adepts, and others striving, will be in the distant future. They are living men, only higher and holier than we are. While They are truly living men, They may not be understood to be like ourselves. They have bodies, but these bodies are made of the most highly refined and spiritualized matter—matter of which we have but slight conception. In those bodies all of the forces belonging to man, and these mean the very highest expression of the great forces of nature, constantly play, and must have corresponding effect upon anyone who may come in Their direct range. With such a conception of the nature of Their bodies, we may be able to dimly perceive to what a pitch of power and glory Their inner natures have been raised. If we thus dimly grasp the nature of Masters, we will be able to reverence Them in our hearts, and to endeavor to draw near to Them in our innermost being; nor will we be deceived by claims made by, or for, this or that person, nor take it for granted that books written with the purpose of *defining* Masters' powers, place, or imagined individual characteristics, have any value whatever. All such are mere speculations and an attempt in fact to drag those great Beings down to our plane of terrestrial conceptions—"a misuse of sacred names", as H. P. B. wrote in the "Key to Theosophy." Masters are *facts* in Nature, facts however which our highest ideals will not fully encompass. Let us therefore endow Them with the highest we can conceive of, try to assimilate that "highest" within ourselves, endeavor to draw near to Them in our heart of hearts, and thus form for ourselves that line of communication which They have said They are always ready to help establish; and let us keep that ideal as a sacred thing in the repository of our hearts, not to be

lightly thought of nor spoken of, but as a shrine of our highest aspirations, safely guarded from all intrusion, sacred and secret. Thus and thus only, may we in time come to know Them face to face.

Q. Do Masters come alone?

A. As "the will of the Masters is one", the word "alone" has but a superficial meaning as regards Them. But whether there are one or more of these exalted Personages in the world at any given time, the influence and force of the Lodge flows through its one or several representatives in the world of men. Whether there is one, or more, depends upon the period and the nature of the mission to be performed.

Q. Was Moses a Master?

A. There is evidence pointing to Adeptship in this case as in numbers of others in the distant past; men who were reformers and showed themselves to be possessed of power over the forces of nature. Pharaoh's magicians were adepts of a kind, but Moses was more powerful. There is no evidence of Mastership however in his teaching.

Q. Can Humanity go down? On page 11 it speaks of India and China as being in a backward state?

A. If by "humanity" is meant a civilization or progress in certain directions, it had its beginning and will have its ending; the vast civilizations of the past have disappeared, as the present one will, to be succeeded by another. Any civilization is composed of many egos of different degrees of development. As the progress reaches its zenith, higher classes of egos find conditions suited to their development; but as the mass of mankind reincarnates from life to life with very little change in knowledge and ideal, and the wealth and luxury of a nation increases, ancient ideals are lost sight of and the moral strength decreases; egos of less and less development find conditions suited to them in the descending civilization; developed egos do not incarnate; and the civilization finally dies out. The more developed egos incarnate in another civilization more suited to their natures. There are civilizations at the present day, some in the last stages of dissolution, some passing through the throes of birth, some young and some at maturer age. Progress and stability do not depend upon any form of civilization, but upon the egos which compose it at any given time.

Q. What was the scope of the mission of Jesus?

A. The conditions of any period determine the nature and extent of any mission, but it must be remembered that the Teacher's knowledge cannot be gauged by what the disciples were able to understand. It is evident that his mission was an extremely important one for the West, for the ethics he taught remain throughout the centuries since. A knowledge of the law of cycles, as expressed in the rise and fall of civilizations, shows that Jesus came at the time of a descending cycle and that he concealed far more than he revealed; he taught the multitudes in parables, but to his disciples taught the "mysteries of the kingdom of heaven". These

"mysteries" are not recorded. Christian theology is composed of Jewish exoteric conceptions of Deity and dead-letter text interpretations of the recorded sayings of Jesus. The only record made by Jesus himself was "written upon the sand". It is the ethics that he taught that constitute the real basis of his mission, and these ethics differ in no way from the ethics of all past ages and previous divine incarnations. It has been said that Jesus came to be "a witness upon the scene" of the reality of spiritual knowledge and power, during the centuries of material advancement and spiritual darkness which were to come.

Q. Was the work of Confucius something of the same nature?

A. Confucius was a reformer; his work was of a moral nature among his people in the East.

Q. What is meant by keeping "A Witness on the scene" for future generations?

A. If there was not a fresh statement of such portions of the ancient Wisdom-Religion as the minds of the people could understand—especially on a descending cycle—when materialistic conceptions prevailed in regard to religion and life, as it did at the time of Jesus, and to a great extent does yet—human spiritual conceptions would be gradually lost sight of in the material and intellectual struggle for existence as physical beings. When an age of transition arrives, when peoples, governments, religions and sciences are changing, as they now are, the time arrives for an incomparably greater revealing by Those who Know, of the nature of Man and the laws that govern the evolution of all beings. The one who imparts that knowledge to Humanity is much more than a "witness on the scene."

Q. Why should India and China have retrograded if they still have these old truths?

A. We must not forget that the India of the past, is not the present India. Once the true knowledge existed there, as in China. In India especially the ancient writings have been preserved more than in any other nation; but the caste system based upon *physical* heredity which was later established by egos of a lower grade than those of the earlier days of India's greatness, and the selfish withholding from the lower castes of such knowledge as the Brahmins possessed in no long time caused ignorance and superstition to prevail. From this cause there arose hundreds of sects; religion became a matter of ritual, ceremonies and many degrading customs, and the power of India to influence the world was lost. Both India and China present living examples of the rise and fall of civilizations.

Q. What brings this knowledge back?

A. The Lodge of Masters who preserve it and present as much as can be assimilated again and again at different periods all down the ages. Theosophy is one such presentation and the most complete on record.

Q. On page 12 it speaks of hypnotism as being known to Theosophy long ago: what is hypnotism?

A. Hypnotism is a modern name for a power known for ages. By means of this power, one who has it and uses it on his fellow-men, paralyzes that channel in the brain of his subject through which the subject, as Ego, operates and controls his brain. This action prevents the subject from receiving any other impressions save those suggested by the operator, in ordinary cases. One of the peculiarities of this hypnotic state is that the subject does not know what occurred while in it, and has no memory of what transpired, nor is he aware that any time has elapsed. In this state the subject may be impressed to perform any kind of action at some subsequent time, and will do so. Crimes have been committed under such suggestions, the subject being ignorant of the fact that the suggestion of the operator led to and impelled the act. Occasionally the subject gets beyond the control of the operator and may disclose what are called different "personalities". These may be memories of past existences, or as is more likely, contacts with other beings constituting an obsession; for the state is a defenseless one. This practice is considered to be Black Magic by the Ancient Schools because it is an interference with the free-will of the Ego as regards his bodily instrument. The continuation of the practice upon any subject brings about an increasing tendency to be swayed and thrown off his normal balance by the feelings and suggestions of others about him, as well as by invisible beings, the existence of whom is not yet admitted by Western science. The one who practises this black art, is on the high road to become a Black Magician

Q. Are Hypnotism and Mesmerism the same?

A. No. They are the opposite of each other. In hypnotism, the operator actually passes into the subject some of his ethereal substance which carries with it the qualities good or bad of the operator; this acts upon the capillary veins and nerves from without as a repression—which is one of the characteristics of sleep and death. Whereas in Mesmerism so-called, the effect is from within outwards, an opening up, instead of a contraction and repression: no suggestion is used, and the subject can move in accordance with his own nature and qualities. In neither of these states is any knowledge possible, although subsequent effects may flow uncontrolled and unsuspected by the subject. Self-control is the great desideratum and neither of these states leads to it, but on the contrary tends to destroy it. There may be rare exceptions, where one who knows the nature of Man and the effects that will be produced by any operation upon the subject, when either of these operations may be used for the benefit of the subject, but never for control or out of curiosity.

Q. Mr. Judge speaks of Carbon being in suspension everywhere. I thought that carbon had its place in the mineral kingdom and always remained there?

A. Carbon, like all other precipitated elements known to us, is in suspension everywhere. None of these elements are perceptible to us until in precipitated form. Carbon is a specific form of embodiment for a certain class of intelligence—which is true of all forms. Carbon is carbon, whether in the precipitated form, the vegetable or animal, in solution, or in the air about us. There being an intelligence of a certain kind in carbon, that intelligence has its own specific range of action in its contact with other forms and intelligences. The use of carbon in the human form, for instance, is not because it is carbon so-called, but because of its qualities—in reality, because of its intelligent action. Because of the oneness of source of all beings and forms of matter, there are transmutations going on all the time; the mineral elements might be called "crystallized intelligence" and in that state be dormant, but in commingling with other elements many possible degrees and kinds of activity are released and find play. The dormant or inactive state might be classed as a kind of "devachan" for that kind of consciousness, and the commingling as a period of "manifestation". In all these comminglings the action of one or more kinds of consciousness upon others imparts to them other trends toward a fuller expression of intelligence through form. Through the commingling of two forms of intelligence a third form for both may be produced; for instance, two parts of Hydrogen to one part of Oxygen—both gases—will, by being fused by the electric spark, produce a third element—Water, entirely unlike the original constituents. This transmutation is continually going on in the evolution of form or embodiments of beings of every grade, and is the result of the Evolutionary impulse given to substance by intelligent beings of every degree. The Universe is embodied Consciousness.

Q. Mr. Judge speaks of Telepathy: when is that possible?

A. Telepathy is possible when two people are attuned to the same thought, will and feeling at the same time. In such case the thought of one will reach the other wherever he may be.

Q. So many people who read the "Ocean" say that it is hard to understand: why is this, when the book is written in such simple terms?

A. It would be difficult to write a book that would give an outline of the Universal Science in simpler terms than those used in the "Ocean." The difficulty in understanding does not lie in the modes of expression used in the book, but in the minds of would-be students, whose hard and fast conclusions as to men, things and methods stand in the way of their grasping the meaning of the ideas so simply expressed. No doubt those who find the "Ocean" difficult would call themselves intelligent people, but the intelligence usually displayed is merely an acquaintance with what scientists, religionists, materialists and others have said or written, and is not a direct use of thinking power; the minds of such are simply store-houses for the thoughts, ideas and acts of others. In order to really understand Theosophy all that has been stored up in the way of previous

conceptions and prejudices has to be laid aside for the time being, especially during the time of reading or study, in order that the meaning of the Teacher may be fully grasped by the mind. In order to gain a knowledge of that Science which is a synthesis of all Life and Nature, the mind must be clear and clean, free from all preconceptions and prejudices, and devoted wholly to the acquisition of the Science, if one would learn and know it. As a preliminary to this study, the Three Fundamental Propositions of Theosophy should be well learned, understood, and applied to the problems of life, as well as to the detailed philosophy which the "Ocean" presents.

A BRIEF SUMMARY

A brief summary of the first chapter presents certain facts: (a) that Evolution is from within outwards and is the inherent law and tendency that rules the development of all beings; (b) that Those referred to in the chapter as Masters of Wisdom have become so under that law, and have reached a stage of perfection in wisdom and power far beyond ordinary ideas of human possibility.

These Masters reached Their high estate during past civilizations, and have consciously retained and carried forward all the knowledge gained through immensities of time. Many citations are given in the chapter in order to point to the existence of such Beings at certain periods of human history; the object being to clear the mind of the student from any idea that may exist that Theosophy is a theory or speculation of human beings, and to emphasize the idea that the knowledge presented in the following chapters is to be regarded as emanating from the Masters, representing statements of fact in regard to the evolutionary processes through which all beings have passed or must eventually pass.

While students may mentally appreciate and accept the statements made in this book as records of law and fact, it would be well if in addition they should try to understand the nature of Masters, and draw near to Them in their hearts, and so open up a channel for themselves between them and the Masters which will permit of that inner help which is always ready to be given when the student is in that relation which will permit it.

The chapters following give first, Fundamental principles; then, those principles applied to our Earth in particular; then; the same principles as applied to Man and his various constituents as an evolved being. Students should note this consecutive treatment which proceeds from Universals to particulars, and should apply those laws to every statement made in the book, for it was published as a preliminary preparation to a study of the Secret Doctrine. The intention is to arouse in Man a knowledge of himself, a knowledge which is absolutely barred by false ideas in regard to Life and its great purpose.

[*Students of the "Ocean of Theosophy," no matter where located, are invited to send in questions on the chapter under consideration in the current issue of* THEOSOPHY, *at any time.*]

AROUND THE TABLE

THE "Visiting Adept" has been with us for a few days upon one of his rare and exceedingly welcome sojourns. We have all had such a good time together that the members of the Family are finding it rather difficult to settle down to mundane, workaday affairs again. As Spinster regretfully remarked, "After one of Quammy's visits I always want to quote those lines from Whittier—Maud Muller, I think:

> . . . . took up the burden of life again, only
> saying, 'It might have been'."

For "Quammy" and the "Visiting Adept" are one and the same person—the first phonetically representing Student's baby name for our old and well-loved Family friend, and the second a felicitous characterization by the Doctor, brought out in a whimsical argument one day years ago—and never forgotten. We all love Quammy for himself—cultivated, genial, genuine and refreshing. But every one of the Family gives a different reason for the affectionate regard bestowed. Mother says she likes Quammy because his manners are so perfect. Spinster joys in his sympathetic knowledge of music and his still beautiful voice. Student loves him because he is "Quammy", and always will be "Quammy" to her. Doctor dotes on his contradictions, and Mentor is always interested because, as he puts it, "One never knows where old Quammy will break loose next."

For Quammy always has a new mystery on hand, occultly speaking. He is always and forever finding some new clue, or "Key", or person, or book, or system—by which he is at last to arrive on the heights of wisdom. To be sure, Quammy's "finds" always explode, or wither away, or turn out to be quite something else; but that is a mere detail to Quammy, who always turns up smiling and eager with some new discovery.

"Mystery to me about Quammy," Doctor often remarks. "In everything else old Q. is as shrewd and clever as he can be—just look at the friends he has, at his business sagacity, at his genuine culture. But in matters 'occult' he is as credulous as a child; anybody can take him in. He has been 'done', and done brown, times without number—still believes all he hears or reads, along these lines, regardless of the source, or his own experiences. What do you call it, Mentor?"

And then Mentor sometimes answers, "Did you ever read Mr. Judge's allegory, 'The Wandering Eye'? Read it again, Doctor, and then you'll understand just what is the matter with Quammy—and get a fuller notion of how Karma sometimes works, too, Doctor; for Quammy must have been the same old 'Quammy' in other lives, and will be in lives to come, until he at last wakes up".

Quammy arrived for luncheon of a Tuesday and everybody was glad to see him. Doctor arranged his practice for a free afternoon

and evening; Student "flew home" from the University, as she expressed it "too see her Quammy"; and there was a very merry dinner indeed. It was over the coffee, served in the living room that our "Visiting Adept" at last waxed confidential, and trotted out his latest hobby for the Family's delectation and lasting benefit. For Quammy declared that at last he had found the real thing—nothing less than a book that gave precise and definite information about the Masters.

"Just what I've been looking for all these years", he declared. "Oh, you needn't smile in that superior way, Doctor; it's based on Madame Blavatsky's teaching—some of it very esoteric, of course—the writer says so. It tells in a simple, straightforward way just the line of effort to which each of the ten Masters mentioned devotes himself; and gives a whole lot of information about Them—does away with a lot of this silly mystery".

"Ten"! gasped Spinster, open mouthed.

"Teachings of H. P. B."! snorted Doctor incredulously.

Mentor looked at our old Quammy delightedly for an instant, for the latter's perennial capacity for believing things is a never-ceasing source of amusement. Then his face turned very stern for a moment, softening into a pitying seriousness as he remarked, "Gently, Quammy, gently! The term 'Master' is a very sacred one to students—some of them, at least—and not to be bandied about in such a reckless way. Those who reverence Masters as ideals and facts in nature carry ever in their hearts the warning of H. P. B. regarding the 'Abuse of Sacred Names'. What is this book you speak of—have you it with you?"

"Why it's from H. P. B.'s own teachings, I tell you", declared Quammy warmly, "and no offense or irreverence intended at all, I assure you . . . the book is on the table beside my bed. Student dear, will you get it for me, please?"

There was a tendency to silence around the table as Student left to get Quammy's book. Mother tactfully broke it by pouring a "wee bit" more coffee for Mentor, who was smiling by this time. Doctor gave vent to an almost soundless chuckle now and then. Spinster turned uneasily in her chair.

But Quammy was not in the least disturbed, grasped the book as Student brought it to him, and handed it triumphantly to Mentor, saying, "There you have it, Mentor, *The Work of the Masters*, tells about ten or so of them, based on the writings of H. P. B.—just read the introduction".

Mentor took the book and began to run it over, while Quammy continued to expatiate on the value of his find. "I just knew how much you'd want to get hold of this", our guest went on, "knowing how much you reverence H. P. B. and her teachings". And then he began to tell us where he found the book and something of what was in it—and Quammy is so beautifully enthusiastic and tells things so delightfully that quite half an hour had passed in this way before the Family realized it. Mentor was still running over the

book when a pause came in the talk. "Well, what do you think of it?" asked Quammy, looking over at his old friend.

"Seventy-eight pages", remarked Mentor quizzically, "printed on good paper and excellently bound, Quammy—that's the way Mr. Judge once 'reviewed' a book that was supposed to be very wonderful in his *Path* magazine. I'm not going to characterize this book, Quammy, for denunciation never yet got us anywhere, and is no part of our duty, except to say that perhaps one is better off to know very little than to have so much information about so many things 'that ain't so'. Let's talk about the book a bit and perhaps you will see more what I mean as we go along".

"But it's from H. P. B.", interrupted Quammy.

"Just hold on a moment", replied Mentor, opening the book. "Now, let's be fair: the writer says in the Introduction, 'I am merely offering my conceptions of these ideals as I have come to look upon them through reading the works of H. P. Blavatsky, and by the traditions which have been current among one group of esoteric students who look to her as their teacher'. And then he goes on to tell of different 'Masters', their 'differing ideals' and their 'work'. Of course, the implication here is that what he writes is in accord with Theosophy as set forth in the writings of H. P. B., and as such the book is a misrepresentation, whether the writer is conscious of that fact or not. For there is nothing in Her writings to justify, even by inference, what this writer imputes to Her works as authority for his statements. Nor is there any 'group of esoteric students', who really 'look to H. P. B. as their teacher', who would for one instant countenance the farrago of speculation and misconception that follows in the book. How any sane person could possibly expect to palm off this kind of mis-information upon anybody who is really familiar with H. P. B.'s writings is the greatest 'mystery' about the book."

"How about the *ten* Masters the book mentions?" asked Spinster, as Mentor paused for a moment.

Mentor laughed, in spite of himself.

"Ten fiddlesticks"! snorted Doctor. And then to Quammy, who was beginning to squirm uneasily in his chair, "Why, Quammy, you old innocent, only *two* Masters are specifically mentioned at all by H. P. B.—and She gave mighty little of what you would call 'information' about them."

"That is so", confirmed Mentor. "She wrote somewhere of *Adepts*, I think three in all were mentioned in a specific way. One was a Copt, another a Venetian, and another—well, I don't remember, but it doesn't matter anyway. Two Masters, and two only, are specifically mentioned by Her. Adepts, you know, represent many degrees of development, but a Master is beyond all that. Why, what do you think a Master is, Quammy?"

But Quammy was not at all certain. He "supposed" and "presumed" rather weakly, and at last frankly admitted he really had no clear idea of what the term means.

"Neither has the writer of your remarkable book, Quammy", rejoined Mentor. "Just listen to this, for instance:

"'This ideal differs with the Master, and the perfect man in the consciousness of K. H. is not at all the perfect man in the consciousness of, say, Hilarion'.

"Or again: 'The Masters themselves are often bewildered'. What do you think of that, Doctor? Doesn't this writer know the Theosophical teachings at all"?

"Why, a Master is a full seven-principled being, as I understand it," replied Doctor. "His consciousness is *universal* so far as this solar system is concerned".

"Certainly, that will do for a working basis," said Mentor. "Now, fancy such a being 'often bewildered', as this writer puts it. Why, there is as great a gulf between our range of consciousness and that of a Master as there is between our own and that of an animal. And yet this writer proceeds to tell us quite definitely about Them and Their 'bewilderment' and Their 'work', and so on."

"It's like a bug trying to tell the other bugs about the basis and activities of human beings, isn't it?" remarked Student.

Quammy laughed. His "mystery" exploded, he was already beginning to enjoy the conversation, with that wonderful capacity to rebound that makes him "Quammy".

"What particularly interests me", said Doctor thoughtfully, "is where this writer could possibly have secured the matter out of which he made his book. In the light of H. P. B.'s writings, both exoteric and esoteric, it reads like sheer invention; but does it seem probable that anybody—let alone a decent and well-meaning man as this writer undoubtedly is—would knowingly make up something out of 'whole cloth'? Or does it seem likely either", he added, with a smile, "that he would use the names of H. P. B. and Mr. Judge so openly and casually in a book that hundreds of well-posted students of Their writings would see, unless he himself *thought* his statements were in line with these Teachers?"

"Guess you didn't get the full significance of that reference to a 'group of esoteric students', Doctor," replied Mentor. "This writer is gullible, that is all," he continued. "He has been fooled to the top of his bent by a lot of talkative students of some of the various Theosophical Societies. It is just the kind of thing that happens if one credits the various 'say-so's' of the 'mysterious' type of student —especially those who were in the Movement when H. P. B. and W. Q. J. were alive and working. Why, I have heard the most impossible statements you can imagine attributed to Them—not only in disagreement with the Teachers' own writings, but quite out of character and completely ridiculous. Yet the 'old-time' student who repeats them gives them to you as serious *facts*, told to you as a special favor. The world is full of students who go about distributing their 'H. P. B. told me's', and 'Mr. Judge said that's'—with the utmost confidence in the world. They expect to be believed,

and they *are* believed by many hearers—who go their ways and repeat what has been told them, with their own conscious or unwitting variations, until quite a legend, or 'tradition' as this writer calls it, has been built up—a farrago of mis-information, superstition, speculation and nonsense."

"What is the safeguard for the student in these matters, Mentor?" asked Spinster.

"The safeguard for the sincere student, his bulwark in fact, lies in the study and application of the Teachers' known writings", was the answer. "Their writings give full directions and contain a synthetic, self-proving philosophy. We don't need to depend upon the statements of any living persons. We have the Teachers' own statements in black on white".

"And *They* enjoined *no beliefs whatever*", broke in Doctor emphatically, "not even in what They themselves gave out as Theosophy: They told us to test and prove for ourselves, reiterating that such a course was the only road to knowledge."

"But about the book, Mentor?" asked Student, bringing the talk back to the subject under discussion.

"To take up and comment upon the chapters *seriatim*", Mentor began again, "would be giving the book more attention than it deserves. But it may be interesting to say something—always bearing in mind that the writer imputes his statements to what he has gained from H. P. B.'s works!—

"Chapter I, about 'K. H.': he says this Master 'is the inspirer of all philosophers and scientists'. There is nothing anywhere in H. P. B.'s writings to support the statement. But the writer goes on to say, 'We may thus look upon the Scranton Correspondence schools and Cambridge University, ... Leipzic University . . . and Harvard University, as all parts and centres of the activity of K. H.' Can you well imagine a more gross materialization of even his own mistaken idea?

"Chapter II, about 'Morya': he says this Master 'is in the work of all diplomats whose energies are directed to the unity of nations, and many of these great diplomats and statesmen are his disciples and very close to his council'. Nothing of this in H. P. B.'s writings; and no evidence whatever that it is true.

"Chapter III, about 'Hilarion'. This personage, as a Master, was never mentioned in H. P. B.'s writings at all. Mr. Judge mentions the name incidentally just once—but doesn't call him a 'Master'.

"Chapter IV, about 'The Austrian'. The writer begins, 'H. P. Blavatsky and W. Q. Judge referred to this Master as the Austrian . . . '. He carefully refrains from giving book and page references, however.

"But what's the use"—continued Mentor, laying down the book, "Quammy, if you *will* go on believing and believing, nobody can stop you; but don't you come here and try to burden dear old

H. P. B. with the responsibility of your fictions. We have all Her writings and we know them well."

There was a laugh at this, in which our "Visiting Adept" heartily joined.

"You'll have to sing for us now, Quammy", said Spinster, "just to take the taste out of our mouths, you know".

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And so there was music—real music, for Quammy knows how —and reminiscence and story-telling, until it was late indeed.

But next morning at the breakfast table old Quammy was seen to note carefully in his address book something he took down from the classified advertising section of one of the newspapers.

"What have you there, Quammy?" asked Doctor innocently.

"Oh, just something I saw", answered our guest, "rather, an address I wanted", he corrected, looking almost sheepish—if Quammy can ever be said to look "sheepish". And then he added confidentially to Mentor, as if of course Mentor would sympathetically understand:

"These psychics and mediums are so interesting, you know!"

SECRET DOCTRINE EXTRACTS*

What says the esoteric teaching with regard to fire? "Fire," it says, "is the most perfect and unadulterated reflection, in Heaven as on Earth, of the ONE FLAME. It is Life and Death, the origin and the end of every material thing. It is divine 'SUBSTANCE.'" Thus, not only the FIRE-WORSHIPPER, the Parsee, but even the wandering savage tribes of America, which proclaim themselves "born of fire," show more science in their creeds and truth in their superstitions, than all the speculations of modern physics and learning. The Christian who says: "God is a living Fire," and speaks of the Pentecostal "Tongues of Fire" and of the "burning bush" of Moses, is as much a fire-worshipper as any other "heathen." The Rosicrucians, among all the mystics and Kabalists, were those who defined Fire in the right and most correct way. Procure a sixpenny lamp, keep it only supplied with oil, and you will be able to light at its flame the lamps, candles, and fires of the whole globe without diminishing that flame. If the Deity, the radical One, is eternal and an infinite substance ("the Lord thy God is a consuming fire") and never consumed, then it does not seem reasonable that the Occult teaching should be held as unphilosophical when it says: "Thus were the Arupa and Rupa worlds formed: from ONE light seven lights; from each of the seven, seven times seven," etc., etc.

* From the Original Edition Vol. I, pp. 121-122; see Vol. I, pp. 146-147 Third Edition.

THE NEGATORS OF SCIENCE*

II.

ON AUTHORITIES IN GENERAL, AND THE AUTHORITY OF MATERIALISTS, ESPECIALLY.

IN assuming the task of contradicting "authorities" and of occasionally setting at nought the well established opinions and hypotheses of men of Science, it becomes necessary in the face of repeated accusations to define our attitude clearly at the very outset. Though, where the truth of our doctrines is concerned, no criticism and no amount of ridicule can intimidate us, we would nevertheless be sorry to give one more handle to our enemies, as a pretext for an extra slaughter of the innocent; nor would we willingly lead our friends into an unjust suspicion of that to which we are not in the least prepared to plead guilty.

One of such suspicions would naturally be the idea that we must be terribly self-opinionated and conceited. This would be false from A to Z. It does not at all stand to reason that because we contradict eminent professors of Science on certain points, we therefore claim to know more than they do of Science; nor, that we even have the benighted vanity of placing ourselves on the same level as these scholars. Those who would accuse us of this would simply be talking nonsense, for even to harbour such a thought would be the madness of conceit—and we have never been guilty of this vice. Hence, we declare loudly to all our readers that most of those "authorities" we find fault with, *stand in our own opinion immeasurably higher in scientific knowledge and general information than we do.* But, this conceded, the reader is reminded that great scholarship in no way precludes great bias and prejudice; nor is it a safeguard against personal vanity and pride. A Physicist may be an undeniable expert in acoustics, wave-vibrations, etc., and be no Musician at all, having no ear for music. None of the modern bootmakers can write as Count Leo Tolstoi does; but any tyro in decent shoemaking can take the great novelist to task for spoiling good materials in trying to make boots. Moreover, it is only in the legitimate defence of our time-honoured Theosophical doctrines, opposed by many on the authority of materialistic Scientists, entirely ignorant of psychic possibilities, in the vindication of ancient Wisdom and its Adepts, that we throw down the gauntlet to Modern Science. If in their inconceivable conceit and blind Materialism they will go on dogmatizing upon that about which they know nothing—nor do they want to know—then those who do know something have a right to protest and to say so publicly and in print.

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* This article by H. P. Blavatsky was left unfinished at her passing. It first appeared in *Lucifer* for April, 1893.

Many must have heard of the suggestive answer made by a lover of Plato to a critic of Thomas Taylor, the translator of the works of this great Sage. Taylor was charged with being but a poor Greek scholar, and not a very good English writer. "True," was the pert reply; "Tom Taylor may have known far less Greek than his critics; but *he knew Plato far better than any of them does.*" And this we take to be our own position.

We claim no scholarship in either dead or living tongues, and we take no stock in Philology as a modern Science. But we do claim to understand the living spirit of Plato's Philosophy, and the symbolical meaning of the writings of this great Initiate, better than do his modern translators, and for this very simple reason. The Hierophants and Initiates of the Mysteries in the Secret Schools in which all the Sciences inaccessible and useless to the masses of the profane were taught, had one universal, Esoteric tongue—the language of symbolism and allegory. This language has suffered neither modification nor amplification from those remote times down to this day. It still exists and is still taught. There are those who have preserved the knowledge of it, and also of the arcane meaning of the Mysteries; and it is from these Masters that the writer of the present protest had the good fortune of learning, howbeit imperfectly, the said language. Hence her claim to a more correct comprehension of the arcane portion of the ancient texts written by avowed Initiates—such as were Plato and Iamblichus, Pythagoras, and even Plutarch—than can be claimed by, or expected from, those who, knowing nothing whatever of that "language" and even denying its existence altogether, yet set forth authoritative and conclusive views on everything Plato and Pythagoras knew or did not know, believed in or disbelieved. It is not enough to lay down the audacious proposition, "that an ancient Philosopher is to be interpreted from himself (*i. e.*, from the dead-letter texts) and *by the contemporary history of thought*" (Prof. Jowett); he who lays it down has first of all to prove to the satisfaction, not of his admirers and himself alone, but *of all*, that modern thought does not woolgather in the question of Philosophy as it does on the lines of materialistic Science. Modern thought denies Divine Spirit in Nature, and the Divine element in mankind, the Soul's immortality and every noble conception inherent in man. We all know that in their endeavours to kill that which they have agreed to call "superstition" and the "relics of ignorance" (*read* "religious feelings and metaphysical concepts of the Universe and Man"), Materialists like Prof. Huxley or Mr. Grant Allen are ready to go to any length in order to ensure the triumph of their soul-killing Science. But when we find Greek and Sanskrit scholars and doctors of theology, playing into the hands of modern materialistic thought, pooh-poohing everything *they* do not know, or that of which the public—or rather Society, which ever follows in its impulses the craze of fashion, of popularity or unpopularity—disapproves, then we have the right to assume one of two things: the scholars who act on these lines are either moved by

personal conceit, or by the fear of public opinion; they dare not challenge it at the risk of unpopularity. In both cases they forfeit their right to esteem as authorities. For, if they are blind to facts and sincere in their blindness, then their learning, however great, will do more harm than good, and if, while fully alive to those universal truths which Antiquity knew better than we do—though it did express them in more ambiguous and less scientific language—our Philosophers will still keep them under the bushel for fear of painfully dazzling the majority's eyes, then the example they set is most pernicious. They suppress the truth and disfigure metaphysical conceptions, as their colleagues in Physical Science distort facts in material Nature into mere props to support their respective views, on the lines of popular hypotheses and Darwinian thought. And if so, what right have they to demand a respectful hearing from those to whom TRUTH is the highest, as the noblest, of all religions?

The negation of any fact or claim believed in by the teeming millions of Christians and non-Christians, of a fact, moreover, *impossible to disprove*, is a serious thing for a man of recognized scientific authority, in the face of its inevitable results. Denials and rejections of certain things, hitherto held sacred, coming from such sources, are, for a public taught to respect scientific data and *bulls*, as good as unqualified assertions. Unless uttered in the broadest spirit of *Agnosticism* and offered merely as a personal opinion, such a spirit of wholesale negation—especially when confronted with the universal belief of the whole of Antiquity, and of the incalculable hosts of the surviving Eastern nations in the things denied—becomes pregnant with dangers to mankind. Thus the rejection of a Divine Principle in the Universe, of Soul and Spirit in man and of his Immortality, by one set of Scientists; and the repudiation of any Esoteric Philosophy existing in Antiquity, hence, of the presence of any hidden meaning based on that system of revealed learning in the sacred writings of the East (the *Bible* included), or in the works of those Philosophers who were confessedly Initiates, by another set of "authorities"—are simply fatal to humanity. Between missionary enterprise—encouraged far more on political than religious grounds [1]—and scientific Materialism, both teaching from two diametrically opposite poles that which neither can prove or disprove, and mostly that which they themselves take on blind faith or blind hypothesis, the millions of the growing generations must find themselves at sea. They will not know, any more than their parents know now, what to believe in, whither to turn for truth. Weightier proofs are thus required now by many than the mere personal assumptions and negations of religious fanatics and irreligious Materialists, that such or another thing exists or has no existence.

[1] We maintain that the fabulous sums spent on, and by, Christian missions, whose propaganda brings forth such wretched moral results and gets so few renegades, are spent with a political object in view. The aim of the missions, which, as in India, are only said to be *"tolerated"* (*sic*) seems to be to *pervert* people from their ancestral religions, rather than to *convert* them to Christianity, and this is done in order to destroy in them every spark of national feeling. When the spirit of patriotism is dead in a nation, it very easily becomes a mere puppet in the hands of the rulers.

We, Theosophists, who are not so easily caught on the hook baited with either salvation or annihilation, we claim our right to demand the weightiest, and to us *undeniable* proofs that truth is in the keeping of Science and Theology. And as we find no answer forthcoming, we claim the right to argue upon every undecided question, by analyzing the assumptions of our opponents. We, who believe in Occultism and the archaic Esoteric Philosophy, do not, as already said, ask our members to believe as we do, nor charge them with ignorance if they do not. We simply leave them to make their choice. Those who decide to study the old Science are given proofs of its existence; and corroborative evidence accumulates and grows in proportion to the personal progress of the student. Why should not the negators of ancient Science—to wit, modern Scholars—do the same in the matter of their denials and assertions; *i. e.*, why don't they refuse to say either *yea* or *nay* in regard to that which they really *do not know*, instead of denying or affirming it *à priori* as they all do? Why do not our Scientists proclaim frankly and honestly to the whole world, that most of their notions—*e. g.*, on life, matter, ether, atoms, etc., each of these being an unsolvable mystery to them—*are not scientific facts and axioms*, but simple "working hypotheses." Or again, why should not Orientalists—but too many of them are "Reverends"—or a Regius Professor of Greek, a Doctor of Theology, and a translator of Plato, like Professor Jowett, mention, while giving out his personal views on the Greek Sage, that there are other scholars as learned as he is who think otherwise. This would only be fair, and more prudent too, in the face of a whole array of evidence to the contrary, embracing thousands of years in the past. And it would be more honest than to lead less learned people than themselves into grave errors, by allowing those under the hypnotic influence of "authority," and thus but too inclined to take every ephemeral hypothesis on trust, to *accept as proven* that which has *yet* to be proved. But the "authorities" act on different lines. Whenever a fact, in Nature or in History, does not fit in with, and refuses to be wedged into, one of their personal hypotheses, accepted as Religion or Science by the solemn majority, forthwith it is denied, declared a "myth," or, *revealed* Scriptures are appealed to against it.

It is this which brings Theosophy and its Occult doctrines into everlasting conflict with certain Scholars and Theology. Leaving the latter entirely out of question in the present article, we will devote our protest, for the time being, but to the former. So, for instance, many of our teachings—corroborated in a mass of ancient works, but denied piecemeal, at various times, by sundry professors—have been shown to clash not only with the conclusions of modern Science and Philosophy, but even with those passages from the old works to which we have appealed for evidence. We have but to point to a certain page of some old Hindû work, to Plato, or some other Greek classic, as corroborating some of our peculiar Esoteric doctrines, to see—

H. P. B.

THE MEANING OF OM*

MANDUKYA UPANISHAD.

THE unchanging Om is the All. Its expansion is, what has been, what is, what shall be. And what is beyond the three times, is also Om. For all this is the Eternal; and this Self is the Eternal; and this Self has four steps.

Standing in Waking Life; perceiving outwardly; sevenfold; with nineteen mouths enjoying gross things; manifested as Earthly Fire;—this is the first step.

Standing in Dream Life; perceiving inwardly; sevenfold; with nineteen mouths enjoying subtle things; manifested as the Luminous; —this is the second step.

When, finding rest, he desires no desires and dreams no dreams, this is Dreamless Life; finding union; knowing uniformly; blissful; an enjoyer of bliss; whose mouth is knowledge; who is manifested as Intuition;—this is the third step. This is the All-ruler; this is the All-knower; this is the Inner Guide; the womb of all; the manifester and withdrawer of lives.

Nor perceiving inwardly nor perceiving outwardly, nor perceiving in both ways; nor uniformly perceiving; nor perceiving nor not perceiving. Unseen, intangible, unseizable, unmarked, unimaginable, unindicable; whose Self is its own proof; in whom the fivefold world has ceased; restful, blessed, secondless; this they count the fourth step; this is to be known as the Self.

This Self is as the unchanging Om, and as its measures; the steps of the Self are as the measures; the measures are as the steps. These measures are: A—U—M.

The Earthly Fire, that stands in Waking Life, is as 'A', the first measure from its arising first, and attaining. He attains all desires, and arises first, who knows it thus.

The Luminous, that stands in Dream Life, is as 'U', the second measure, from being upward, and from uniting both. He raises upward the continuation of knowledge, nor has he a son ignorant of the Eternal, who knows it thus.

The Intuitive, that stands in Dreamless Life, is 'M', the third measure; from being the measurer, and of the same nature. He measures all, and becomes of the same nature, who knows it thus.

Unmeasured is the fourth, the intangible, where the fivefold world has come to rest; the bright, the secondless. Thus Om is as the Self. By the Self he wins the Self, who knows it thus.

CHHANDOGYA UPANISHAD

III, 18.

Let Mind be regarded as the Eternal; this for the microcosm. Then, in the macrocosm, Shining Ether is the Eternal. Thus both are taught, the microcosmic and the macrocosmic.

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* This article was printed by Wm. Q. Judge in the *Oriental Department papers*, May, 1894.

This Eternal has four steps. Productive Voice is a step; Vitality is a step; Seeing is a step; Hearing is a step. Thus in the microcosm.

Then in the macrocosm. Earthly Fire is a step; Air is a step; Sun is a step; eternal Space is a step. Thus both are taught, the microcosmic and the macrocosmic.

Productive Voice is one of the Eternal's four steps. It gleams and glows through Earthly Fire as its light. He gleams and glows in fame, glory, and eternal light, who knows thus.

Vitality is one of the Eternal's four steps. It gleams and glows through Air as its light. He gleams and glows in fame, glory, and eternal light, who knows thus.

Seeing is one of the Eternal's four steps. It gleams and glows through Sun as its light. He gleams and glows in fame, glory, and eternal light, who knows thus.

Hearing is one of the Eternal's four steps. It gleams and glows through eternal Space as its light. He gleams and glows in fame, glory, and eternal light, who knows thus.

WAKING, DREAM, DREAMLESS LIFE.

The work of translating, always difficult, is doubly difficult in the case of the Upanishads. For every word, first thrown out as the glowing symbol of some great reality felt by the heart, has there a flavor and color of its own; a halo of thought, making it luminous in the minds of those who first conceived or heard the symbol.

But when translated,—unless by the happiest choice,—the whole flavor and aroma of the word, and all the depth of reality that lies behind it, may be lost. We can only restore the real meaning to the translated word by weaving round it the same vesture of thought, and endowing it with the same color and life; till our translation gradually comes to represent the original truly.

This is particularly true of the Mandukya, briefest and most concise of all the Upanishads. Every word is brimful of history, brimful of thought; so that no translation can give more than a pale and imperfect outline of the original.

It falls naturally into two sections: the fourfold—seeming Eternal, and its fourfold symbol, Om. The first section begins with the unity of the Eternal, the Self of all beings. Through that power that Shankara the Teacher calls Beginningless, Ineffable Illusion, this Eternal appears in four modes or forms of consciousness: Waking, Dream, Dreamless Life; and, lastly, pure Divinity. Waking is the life of this world. Dream is the life of the world between earth and heaven. Dreamless life is the life of heaven. And pure Divinity is the life of the Eternal itself, free from the last shadow of illusion.

The lowest and outermost of the four modes or states of consciousness is Waking Life; where the Eternal, mirrored in the Self, gleams and glows as Earthly Fire, in the quaint words of another Upanishad. In this outward physical life, the vehicle and vesture

of the Self is the physical body; and the endless variety of animal, physical life is here summed up in half a dozen words. It perceives outwardly, 'eating outward things with nineteen mouths'; meeting the outward world through nineteen powers: the five perceptive powers that 'hear, see, smell, touch, and taste'; the five active powers that 'speak, take, enjoy, put forth, and move'; the five vital powers; and the four inward powers, the wandering soul, the doubting soul, the affirming soul, and the physical self-consciousness; that is, five perceptions, five active, five vital, and four inward powers; 'nineteen mouths' in all.

In the mystical symbol Om, this outward life of the senses is represented by the first letter or measure. And this at once gives us a clue to the fifth answer of the Vedic Master, in the Upanishad of the Questions:

> If he meditate on Om with one measure, he is quickly reborn in the world. He comes to the human world and enjoys greatness.

To meditate on one measure of the symbol Om thus means to live completely in the outward life of the senses, the life of the natural physical world. And the Vedic Master tells us that those who live thus are quickly reborn in the human world. This Waking Life, represented by the first measure of Om, is the first mode or state of consciousness, the first step of the Self which is the Eternal. It is the life of outward day; it is also the whole outward life of a single birth, a day in the life of the Eternal.

Then the passage to Dream Life, the second step, again in the words of the Vedic Master:

> As the rays of the setting sun are all gathered up in his luminous circle, and come forth again when he rises, so all this is gathered up in the higher brighter one, Mind. So that the man neither hears nor sees nor smells nor tastes, nor speaks nor takes nor enjoys, nor puts forth, nor moves. He sleeps, they say.
>
> So this bright one, Mind, enjoys greatness in Dream. Things seen he sees again. Things heard he hears again. Things perceived he perceives again. Things seen and unseen. Things heard and unheard. Things real and unreal. He sees it all; as All he sees it.

In Dream Life, the Self meets the world of dream in a vesture fashioned by the mind after the model of the body. A body of dream, with active, perceptive, vital, and inner powers, made by the imagination after the outward model. He sleeps, they say; and this is not only the sleep of a single night but the long sleep of death that separates birth from birth. In the mystical syllable Om, this sleep is the second letter, the second measure.

> And he who meditates on two measures of Om gains Paradise, the world between earth and heaven. This is the lunar world, and after enjoying brightness in the lunar world he is born again.

Need we say here that the lunar world is used as a symbol; that it is really that world of changing dreams, of reflected light, that the soul enjoys in Paradise, where it is still one step from the true light, the spiritual sun? After enjoying greatness there, it is born again. The Self, in its vestures of dream and sense wakes again to the morning of another day. So far the Paradise of dream; the second vesture of the Self; the second step of the Eternal. Again the Vedic Master teaches:

> But when Mind is wrapped by the Shining One, then he dreams no dream; then within him that Bliss arises. And as the birds come to rest in the tree, so all this comes to rest in the Higher Self. For this Self is at once seer, toucher, hearer, smeller, taster, knower, doer.

This is Dreamless Life, the third step of the Self. In the life that is beyond dream, the Self no longer meets the outer world in a vesture modelled like the body; no longer perceives through a fivefold avenue of senses; no longer acts through a fivefold avenue of powers. The perceptive powers are united into one, the pure power of knowing, 'at once the seer and hearer, toucher and taster.' The active powers are united into one, the pure power of will. Thus in Dreamless Life, the Self 'finds union and knows uniformly'. It is also an 'enjoyer of bliss'.

> For if one were to choose a night in which he dreamed no dream at all, and to compare it with all other nights and days of his life, and then had to say how many days and nights of his life were better and happier than that night, I think that he would not find them hard to count. And this not only for a simple man, but even the great King himself. And if death be like this, I say it is a wonderful gain.

Thus in Dreamless Life, the Self is 'blissful, an enjoyer of bliss'. It is pure will and knows purely as Intuition. In this Dreamless Life, says Shankara the Teacher, its vesture is woven only of the ineffable illusion, which hides from the Self its absolute Oneness with the Eternal. And this thin web of illusion, the Causal Vesture, as he calls it, stands throughout the whole circle of births and rebirths; putting forth again and again the lower bodies in which the same Self learns its lessons in dreaming and outward life. Therefore it is, in the words of the Upanishad, 'the womb of all; the manifester and withdrawer of lives.' This third mode of consciousness is symbolized by the third measure of Om.

> And if one meditates on the three measures, and through this unchanging Om meditates on the highest Spirit; he, endowed with the Shining, with the Sun, puts off all sin as a snake puts off its slough.

And as the lunar world is the changing paradise of the emotions, shining with reflected light, so the Sun is the steady self-shining of the perceiving Self.

And this perceiving Self rests in the higher unchanging Self, which is the fourth step of the Eternal. Here, above the waves of

the ocean of birth and rebirth, beyond the three times—what was, what is, what shall be—the divine life of the Self is perfected in quiet eternity. Here will and wisdom are one. There is no division between knower and what is known. Therefore there is no knowledge, but yet there is the divine and perfect essence of all knowledge. There is no division between will and what is willed; between doer and the thing done. Therefore there is no will and no doing, and yet there is the divine and perfect essence of all will and all doing; for the Self has become one with the Eternal; has renewed its immemorial oneness with the Eternal; and there is no room for limit or division or anything less than the Eternal.

Thus the fourfold-seeming Eternal, and the fourfold-seeming Self, which is the Eternal.

The Eternal appears in four modes; first the outer world; second, the inner world between earth and heaven; third, the divine world, heaven; fourth, its own ineffable, divine Self.

And the Self appears in four modes; first waking, outward life, of a single day or a single birth; second, dream-life, of a single night, or a single period of paradise between two births; third, the dreamless life, the life beyond the dreams of night and the dreams of paradise; and, fourth, the divine life as the Eternal.

And these four modes of the Eternal, and the four modes of the Self that is the Eternal; their fourfold seeming, and their real unity, are symbolized by the mystic Om and its measures. This is part of the meaning of the mystic symbol Om, the theme of the Mandukya Upanishad.

But we shall only give the true and final meaning of this teaching, of the four modes of consciousness, and the four steps of the Self, when we recognize that they are really four great stages of culture; four great spaces on the path of life, that the soul must pass on its homeward journey to the Eternal. The first, outward or waking life, is the life of the innocent animal man; where the divine Self, hidden under the thickest and heaviest vesture, learns the eternal lessons, gains the eternal powers, through outward nature; and comes in contact with the lasting realities hidden under sky and mountain, rock and river, sunshine and storm. This innocent animal man lives without reflection, dies without fear, and is reborn without dreams of paradise, to take up his work again. His animal, physical life is entirely innocent and admirable, so long as it does not bar the way to any higher and more divine mode of the Self.

Then the second step, the great dream, begins when the dawning mind learns to wring their meaning from the stars and seas, the rivers and rocks; the life of thought and emotion, of imagination and fear, religion and poetry, is gradually built up with symbols gathered from the flowers, the thunder-storms, the sunlit waves of the sea, the quiet laughter of the stars.

Then human life begins; the life of hope and fear, of love and hate, of desire and disappointment, of this outward world and paradise; a shining dream, a dream that lasts for ages.

After dream comes the awakening; the awakening from hope and fear; from love and hate; from desire and disappointment; from the feasts of this world and paradise.

What then of the awakening, after the fair dream of life? Instead of hope and fear—the hope to win, and the fear to lose—there is perfect possession; instead of love and hate—love with its terrible shadow, separation; hate with its terrible shadow, fear—there is perfect unity that knows no separation; that laughs at the transparent shadows of space and time. Instead of the feasts of this world and paradise, there is the perpetual presence of the divine essence of both; a perpetual dwelling in the world the seers tell of, above the ocean of birth and rebirth. This is the true dreamlessness; and if a man were to compare that dreamlessness with all the days and nights of his life, he would be constrained, I think, to say how much better and happier that dreamlessness is. And this not only for a simple man, but even for the great king himself.

The secret of the Eternal is, that there is an awakening from dream; but *not* a rude awakening to hard realities. For fair as the dream may be, the reality is fairer; only the seers can tell of it, and even they, with broken words. In the hall of our dream, the lamps will burn themselves out; the poor flowers, cut from their roots, will fade and wither; but we shall have instead the eternal sunlight, the fresh air of the mountain-tops, the silent joy of the everlasting hills. Yet the dream is still with us; and in the early dawn, before the sunlight comes, there is a brief moment of longing for the shadows, that vanish into the full light of day.

These are the three measures. Measureless is the fourth, the unseizable, into which the fivefold world has ceased, the benign and secondless. By the Self he reaches the Self, who knows it thus.

THE DAY OF JUDGMENT

We need not be afraid of the *last* day of judgment. That will be entirely in our favour for the reason that we shall then have brought ourselves into perfect harmony with the Law, and *thereby* made it the last. The Law is simple,—

> "With what measure ye mete,
> it shall be measured to you."

Each day carries with it the results of our conduct on all previous days. These results are the "Judgment," and may be made an Annuity of Happiness for life, or an ever-accumulating indebtedness which must be paid "to the uttermost farthing."

The days and the judgment vary with the individual,—but for each and all it pays to pay as you go.

KARMIC PROVISION*

"OWING to circumstances still unknown," says Mr. H. T. Buckle in his famous *History of Civilization*, "there appear from time to time great thinkers, who, devoting their lives to a single purpose, are able to anticipate the progress of mankind, and to produce a religion or philosophy by which important effects are eventually brought about. But if we look into history we shall clearly see that, although the origin of a new opinion may be thus due to a single man, the result which the new opinion produces will depend on the condition of the people among whom it is propagated. If either a religion or a philosophy is too much in advance of a nation it can do no present service but must bide its time until the minds of men are ripe for its reception. . . . Every science, every creed has had its martyrs. *According to the ordinary course of affairs, a few generations pass away, and then there comes a period when these very truths are looked upon as commonplace facts, and a little later there comes another period in which they are declared to be necessary, and even the dullest intellect wonders how they could ever have been denied.*"

Mr. Buckle believed that there are definite, if obscure, laws governing the genesis, the rise and fall, of nations and of civilizations, as of individuals, and devoted the active forty years of his life to a study of the ascertainable facts of history in the endeavor to discover those laws. His remarkable work is, however, as he himself said, but an introduction, a mere preliminary survey of the material amassed. He died before he was able to do more than draw up his field notes.

The "circumstances still unknown" to Mr. Buckle and to other Western writers and students are in fact *Karmic provision*, and the law which he sought to find and explore is the Law of Cycles. The nation or the race is but a collection of individuals, and the flower of the race or the nation is always one, or at most a very few individuals, who learn the lessons of the experiences all pass through, and are thus the treasury of the knowledge gained, and in whom is safeguarded and preserved the divine seed. The mass of men pass through the same experiences, but gain from them no more than the changing excitements and feelings of gain and loss, pleasure and pain, victory and defeat, and carry forward to succeeding births no more than tendencies to repeat the same or similar experiences. Their horizon is always limited to the present life, the present circumstances, the present moment with its immedate sensations. They are always the actor bound up in the action, or the "victim of circumstances" which they cannot con-

*The term "Karmic Provision" is one used by H. P. B. and refers to the works of advanced thinkers who lay down a basis of thought and action, subsequently accepted by others, and finally by the mass of men.

trol. They are never the spectator, the observer, the student. Their reflections never take any other channels than the desire to preserve present possessions, the longing for what is past or the desiring more to come. The present sensation, with its associations, floods the whole area of their life and drowns all knowledge and all possibility of a higher vision or a greater perspective.

Is it any wonder, then, that the "great thinkers" who, because they have learned the lessons of life, are able to anticipate the progress of the race, are looked upon by the great majority of their fellows as idle or visionary dreamers, or mere fanatics or charlatans, when they produce, or rather, reproduce a religion or a philosophy from the eternal memory? For this memory is lost, unseen, uncredited by mankind, which contents itself at all times with naming or with characterizing what it does not understand and therefore does not perceive. The memory in the acorn which enables, rather than causes it to reproduce the oak tree, is to them an insignificant because a familiar phenomenon. The memory everywhere present which enables all things to reproduce after their kind excites in them no attention, arouses no deep or abiding interest and questioning. They call it "heredity," or "instinct," or "passion," whatnot. They do not see in it the unresting action of spirit; therefore they declare that it has no spirit. They do not see in the divine reproduction the mode of spiritual action, and therefore deny the universal prevalence of law. They do not see in truth that all action arises in the Universal memory, and every action in the individual memory; therefore they deny that the Universe has any truth in it; therefore they believe that creatures are produced alone through the union of the sexes, and that all is for enjoyment only. The only memory they know, admit or imagine to be possible, is the association of ideas aroused by the present sensation; therefore to them the only real life is the present personal one, and where they speak of soul it is as of something unreal, vague, ghostly, a mere shadow or dream of the physical.

The great thinker reproduces the ancient eternal truths regarding the spirit, the soul, the mode of its action and its creations in the manifested universe, visible and invisible, under the same law that governs the tides in the ocean, the formation of the atoms, the reproduction of plant and animal life, the birth and death of man, the rise and fall of nations, with all their infinite host of varieties and variations.

All these are but the differing ascendant or descendant degrees of the eternal memory, its awakening into action,—reproduction, experience, sensation, life, knowledge, *being*: the whole constituting the phenomena of the One Consciousness. These are the "seven principles" of Theosophy in nature, in man, in all forms of the One Self. The eternal basis and substratum of all inheres in the One Consciousness, forever breathing forth the Present out

of the channels of the Past, action from memory, the Manifested from the Unmanifested, Being from Non-Being.

This eternal progression of the Soul is not atomic, beginning at a point and ending at another point. It is not lineal, dragging its weary length from a visible entrance to an invisible exit; nor planary, a mathematical extension in metaphysical space; nor physical, slowly solidifying from monad to mineral, from moneron to man. It is not one dimensional, nor two, nor three, nor four, nor seven. Nor yet is it from zero to zero; that is but its horizon's edge of vision. These all are but the steps, the stages, and the means of locomotion, not the journey. The expansion from within without which constitutes the evolution of the Soul does not refer to an expansion from a small centre or focus, but, without reference to size or limitation or area, means the development of limitless subjectivity into as limitless objectivity. The progression of the Pilgrim-Soul is ceaseless, cyclic: it travels as a wheel travels, going forward by ever returning upon itself; repetition, transformation, metempsychosis, reincarnation, reproduction—all these are but words and names signifying the cyclic return of impressions, which in turn is but a phrase indicative of the re-awakening of the eternal memory at the centre of action—the hub of the great wheel, *Anupadaka*. The wheel goes forward by returning ever upon itself, never resting, never returning twice upon itself in the same place or condition.

The spiritual Soul is one, universal, boundless and impartite, whose rays, nevertheless, we in our ignorance call the individual souls of men. We think this Soul becomes a stone; the stone becomes a plant: the plant, a beast; the beast, a man; the man, a spirit; the spirit, a god—and we call that religion and science and philosophy. We do not perceive that in all this we have taken note of but a few of the steps and vehicles of the Soul and have named them with the name of the eternal journey and the eternal soul.

But the Great Thinkers see both the Pilgrims and the Pilgrimage, no less than the mere litter and circumstance of the travel. They know that the generation to which they come is not ripe for the reception of the truths which they reproduce and replant. They know that the human heart has not yet fully uttered itself, and that we have never attained or even understood the extent of its powers. Complete in the lessons learned, strong in the knowledge gained, serene in the single purpose to which their life is devoted, they labor for the brighter morrow, content to bide their time until the minds of men are ready for the reception of the Karmic provision they embody. They know that every science, every religion, every philosophy, has its martyrs, and, for the sake of all souls of all men, they willingly and knowingly write upon their shields the hail of the Roman gladiator to the Caesar of public opinion: MORITURUS TE SALUTAT!

H. P. Blavatsky and the few real Occultists who partly understood or understand Her message and her mission stand arraigned by public opinion, which still holds high the banners of inductive Science and orthodox Religion. Old and time-honoured errors—such as become with every day more glaring and self-evident—stand arrayed in battle order, now, as always. Marshalled by blind conservatism, conceit and prejudice, they are constantly on the watch, ready to strangle every truth which knocks for admission. That this proves in every case *moral death* to the revealers, who bring to light any of these old, old truths, is as certain as that it gives LIFE and REGENERATION to those who are fit to profit even by the little that is revealed to them. But all the time the faculty of perception is awakening in some enabling them to descry these facts and truths beyond the ordinary ken. And cyclic law will but repeat itself in a few generations when these very truths will be looked upon as commonplace facts, and a little later declared to be necessary, and even the dullest intellects will wonder how they could ever have been denied.

THE MOTHER OF THE VEDAS*

Rig Veda: III, 62, 10.

The Gâyatrî, the most sacred Indian verse, the Mother of the Vedas, is taken from the third of the ten cycles of hymns, the cycle of the Râjaputra Sage Vishvâmitra. This is its original form, preceded by the four sacred syllables:

Om Bhûr Bhuvah Svah!
Tat Savitur varenyam
Bhargo devasya dhîmahi
Dhiyo yo nah prachodayât.

Taken word for word, it may be translated:

Om Earth Mid-World Heaven!
That Life-Sun's adorable
Light,—god's,—let-us-think-on,
Souls who for-us may-quicken.

Or, rendered more freely: Let us keep in mind the adorable light of that divine Sun of Life, who may illumine our souls.

* Reprinted from the "Oriental Department" papers, May, 1895.

ON THE LOOKOUT

"There is no existence for that which does not exist; neither is there any non-existence for what exists." There is neither creation nor destruction of anything, but only ceaseless transformation under the never-resting action of eternal consciousness. Things come within the horizon of our perception—and we say "creation" has taken place. They pass the farther border of our sight and we say they have "ceased to be." The idea of the mortality, the annihilation, of anything, and the conception of birth or the "beginning" of anything, are nothing but the opposed phases of the limitation of our vision, our acquired experience. Krishna's words are but a statement of undying truth. Solomon said the same thing in other words: "That which is, hath been and shall be," and the life of H. P. B. was devoted to striking one single note, namely, that there is one eternal unchanging Reality and that everything that is partakes of Its nature, came from It, exists in It, and sooner or later shall return into It. "E'en wasted smoke," she wrote, "remains not traceless. Causes sown each hour bears each its harvest of effects. A harsh word spoken in past lives is not destroyed, but ever comes again." Intuitional scientists have more than once sensed this fountain head of all true observation and experience, though they, the same as the devout religionists, have ever failed to recognize its all-inclusive scope and application, so that the world has been little benefited either by their flashes of genius or by the virtues of the pietists.

An interesting recurrence of the same flash of soul-perception is shown in an editorial article in the Los Angeles Daily *Times* of April 21. Using the thrilling title of "Voices Buried in the Air" this writer takes note of certain presently inexplicable phenomena connected with wireless telegraphy —"sounds of voices, music, tramping of crowds, and explosions of sound for which they cannot account," makes him think "we may indeed be on the eve of an electric miracle. It may be possible that in the future the voices of the past will be brought back to us on the waves of the air." He concludes that these phenomena cannot be "accounted for on any other ground than that of some phenomena connected with the lingering vibrations of other days." Thus once more we see a close approach to the occult teachings of man and nature. But it is much more than an "electric miracle," much more than the phenomena of wireless, or of "voices buried in the air." Some day we shall recognize that *all* phenomena have the same basis —the action of consciousness; and that the rationale of wireless, of telepathy, of spiritualism, of all those mysterious events at present so wonderful and so baffling, are no more so and no different from the phenomena of birth and death or any "physical" happening. The source is the same, the laws are the same—the action of conscious intelligence; the variations are of instrument and process. All earthly perceivable events spring from the "astral light" which H. P. B. called *the memory of God.* The universe is *embodied consciousness,* and some day we will study the workings of consciousness, the cause, instead of matter, the effect.

In a recent notice of a Theosophical book the writer of the review quotes a statement which he attributes to "the Master Hilarion": "Abstain because it is right to abstain, not that yourself shall be kept clean." Now, the Lookout finds this statement in the little book "Light on the Path" (page 20), a volume well known to most students—and wonders upon just what purported "authority" it is attributed to "the Master Hilarion". In the

writings of the two Teachers, H. P. Blavatsky and Wm. Q. Judge, the name "Hilarion" is scarcely mentioned—the Lookout is reasonably familiar with all the known writings of the Teachers and recalls having seen the name "Hilarion" mentioned in an incidental way just once. No known books or writings are anywhere attributed to "Hilarion" either by H. P. B. or W. Q. J. Both stated to persons who are still living, known to us to be in full retention of their mental faculties, that Hilarion had no *direct* connection with the Theosophical Movement, as such, whatever. Yet among Theosophical students we hear that name, "the Master Hilarion", bandied about and his purported writings quoted from, although there is not a scintilla of evidence anywhere in the Teachers' presentations of Theosophy that the personage referred to ever wrote a line that we know as His. On the contrary, there is every evidence, direct and implied, that there were two Masters *directly* concerned with the Theosophical Movement, and two only . . . and They are the only Masters that students have any information about. Neither of these is called "Hilarion".

But some students will remark perhaps, "Oh, but so-and-so *said* that 'Light on the Path' was given out by the Master Hilarion". Is that evidence to any thinking mind? Or does it really make any difference *who* wrote, or "gave out" (we think that is the term ordinarily used by the "mystics") the book, provided the statements are good, and approve themselves to our highest aspirations? People *say* all sorts of things—even that the moon is made of green cheese—but students in judging these things must take some standard or other; and what would be the logical standard in matters Theosophical but *Theosophy itself,* and the statements made and indications given by Those who brought it to the West and exemplified it in Their lives and writings? Of these there were but two, H. P. B. and W. Q. J. Both *demonstrated* Their power and knowledge. This cannot be said in truth of present-day students who stand before the public as exponents of Theosophy, and who tell us so much about "Masters" of various names and powers, and designate Their writings so precisely. All students will doubtless agree that in the ordinary affairs of life no statements or actions are more generally respected and really admired than those qualified by a vigorous and persistent exercise of common-sense. Why not make the application, then, to matters Theosophical? If we are to spread the philosophy among intelligent people—and they are the class of minds that can help the Movement most—let us try to bring to the promulgation in every department the same sound judgment we would endeavor to use in those other activities of ours that we are wont to term "practical".

In this connection a word may be said in regard to the various statements which go the rounds among some students to the effect that H. P. B has again incarnated. These statements are common today; they were common twenty-five years ago. In fact the physical H. P. B. was scarcely cold in death before some busy students began to speculate about Her reincarnation, and many declared that She actually had taken another physical body. None of the students really *knew* anything about the matter then; none of them *know* anything about it today. Some Theosophical "pundit" or another remarks in a lecture or writes in a book that H. P. B. has reincarnated, and immediately a flock of sheep-like students repeat the statement as if it were a fact well-known to them. Ask them definitely for their reasons—where they secured their information—and they will answer with the most conclusive air in the world, "Why, Mrs. —— says so", or "Mr. —— tells us about it . . . isn't it wonderful to be able to see like that!" The hard-headed listener who has acquired what little he knows by his own efforts, through observation and experience, answers more likely than not, "Yes, it is indeed 'wonderful' ", and lets the matter go at that, and wonders, perhaps, where the word "common-sense" comes into circles Theosophical.

One remarkable student who talked with the Lookout not long ago possessed sufficient hardihood to state not only that H. P. B. had reincarnated, but that she (the speaker) *had herself offered H. P. B. her body to use*—but that fortunately H. P. B. had declined the offer. Shall we call this "hallucination"? It is no worse, nor better, than much of the speculation, misinformation, misunderstanding and astral gossip that is rampant in certain of the more prominently known "theosophical societies". This lady said she was a member of the Besant society. Furthermore she had been to India, and naturally that fact gave her preeminence among her kind. All she needs to do now is to get a few people to believing her, and she, too, will have a following. Perhaps some reader of THEOSOPHY will hereupon ask, "Well, do *you* think H. P. B. *has* reincarnated?" To which this answer may be made in all truth, "If She has, She certainly has not announced Herself" —with the further suggestion, surprisingly logical it seems to us, that any true announcement of the return of H. P. B. would not be likely to come through persons or Societies who have for years belittled Her and Her work and have actually and persistently travelled in directions that are the exact *opposite* of those lines clearly indicated by the Masters—and to be found precisely and accurately stated in the writings of H. P. B. The Teacher's writings, as printed by Her in the original editions, are still in the world and available to students. How many students of today are able to point out the *changes* that have been embodied in the later editions—those produced *since* H. P. B.'s death—and how many have understood the implication that is behind these changes? Surprises are in store for students who do this; and perhaps less dependence upon the "say-so's" of present-day "leaders" and "teachers".

> "Whether I always existed or not, I do not know. *The Theosophists may answer.* But this I know: I did not always exist as I now am. And the Power that either gave me life or called me from the realm of spirits to walk the earth for a little time can be trusted to preserve me, *if I am worth preserving,* after my earthly pilgrimage is done. So I have no fear, either for myself or for my friends."

The quotation is from a sermon on "The Question of Immortality," by the Rev. Carl F. Henry at the Universalist Church in Pasadena, California, as reported in the Pasadena *Star-News* of April 1. In his discussion of the great question Mr. Henry goes on to say, "If a man could say, 'I have survived death, my body has died and disintegrated but I still live; I am the same *person* that I was before my body returned to dust,' he would himself be convinced of his own immortality. Well, I can say that in all honesty, and so can you; you who have reached middle life have survived the death and disintegration of not one body only, but of six or eight. And I have no doubt that I, who have survived these succeeding physical deaths and disintegrations that have claimed one after another my bodies of flesh shall survive the death of the body that I am now wearing and of the next and of the next, if I shall need so many, and stand forth at length clothed in that spiritual body of which the seer spake."

Mr. Henry's sermon was from the text, "Why is it judged incredible with you if God doth raise the dead?" The subject and its treatment were looked upon by the newspaper as "news" important enough in the midst of daily events to be given a prominent display heading and full quotations. Is there not in all this something of much more than passing significance to theosophical students, committed by the very nature of their faith to help on the progress of the race? It seems so to us for many reasons. There was here no question of creed, sect or party; no selfish view or appeal, nor any

bigotry or intolerance. Tacitly there is the recognition that in Theosophy may be found the hidden causeway leading to knowledge of which the saviors, seers and mystics of all time have spoken in the veiled language of symbology. There is the consideration of some at least of the analogies and inferences common to the experience of the most ordinary man which point in the direction from which alone comprehension and understanding of the divine mystery of all life and being can come. One can hear throughout Mr. Henry's spoken meditation some broken echoes of the Word spoken by Krishna more than fifty centuries agone: "Never was time when I was not, nor thou, nor all these princes of the earth, nor shall we ever hereafter cease to be. As the Lord of this mortal frame experienceth therein infancy, youth and old age, so in future incarnations will it meet the same. One who is confirmed in this belief is not disturbed by anything that may come to pass. As a man throweth away old garments and putteth on new, even so the dweller in the body having quitted its old mortal frames, entereth into others which are new."

Nor need there be regret that such sermons and questionings are echoes only and fragmentary perceptions, or that they are intermixed with errors and misconceptions of the complex nature of man. These things are not merely inevitable; they are part and parcel of the process and evolution of the Soul. It suffices that the question is raised; that it is seriously pondered; that some light dawns, some fire of knowledge burns. In that light will be perceived how great is the darkness in which it burns, and the undying essence within will drive ceaselessly to further questioning and further search. And again, from the standpoint of the teachings of Theosophy and the lesson to be acquired from such applications as Mr. Henry was able to make, students of the Wisdom-Religion may perceive that their own work is a leavening one. H. P. B. did not come only to found a Society, only to impart instruction and give guidance to a favored few. Her work was the parable of the Sower once more exemplified and ours to emulate her example. As we study, assimilate, *live* Theosophy and spread its teachings broadcast, the ideas and principles of the great philosophy will enter minds open to receive them, germinate, root and grow in hearts everywhere mellowed whether by their own throes and sorrows or by sympathy with the world's woes, till little by little the great mind and heart of Humanity will be leavened with the leaven of the great doctrines of Unity, of Brotherhood, of Karma and Reincarnation, of the perfectibility of Man. In four little centuries America has been changed from a savage wilderness to a populous civilization. This is a physical transformation, it is true, and at best represents but a wrestling and a stage, but it is a type and a symbol of psychical and soul transformation, a ground-work made and laid in physical evolution for the expression of its inner and more perfect mental and spiritual complements. We must not forget that evolution is triple and that as in its individual units, so in a wider and more universal sweep that material civilization in the midst of which we are embedded is but the body of the race and within it, as within the body of man, the race soul and the race spirit are incarnate and ceaselessly giving the impulse to truer coordination. So students of H. P. B. are, in a spiritual and soul sense, pioneers, as were the early and hardy forbears of our generation, working in the wilderness of materialism and superstition, doing the primeval work of clearance, sowing the seed, making ready for the future, as they are making that future possible.